THE AMERICAN SCHOLAR

Vol. 11 Winter · 1941-42 No. 1

Editorials:
The Past Instructs — William A. Neilson
The Future Invites — Crane Brinton
Editors and Advisers—The Past Ten Years in the Arts and Sciences
England and the English-Speaking People — John Erskine
In Praise of Reflective Commitment — Theodore M. Greene
A Nation Within A Nation — Milton R. Konvitz
Community Drama, Bali and America — Margaret Mead
Maxim Gorki — Avrahm Yarmolinsky
The Scholar and Politics — James L. McConaughy
Translation and the "Fields of Scripture" — Julian Green

In the Workshop

Engineering and Defense — Paul Cohen

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The Editorial Board of

THE AMERICAN SCHOLAR

invites your comment and asks your advice. Under the auspices of the United Chapters of Phi Beta Kappa it edits this quarterly for you and it is the Board's wish that it be the kind of magazine you most want it to be.

Will you write and say how nearly THE SCHOLAR meets with your approval? Are there subjects which you think THE SCHOLAR should discuss and which have been never or inadequately mentioned in its pages? Are there authors whose writings you particularly want to read and who have never been listed among the magazine's contributors?

Do you like the plan under which each issue carries an editorial written by a member of the Board and designed to tie together, to lend added significance to, the group of articles in the issue? Do you like the quarterly's format?

This is your magazine. As it starts its second decade, each member of the staff and the Board will be trying to ensure its further growth, its improvement, to win for it a wider circle of readers. Won't you let the Board hear your comments upon it, so that its development can be in accordance with your wishes? Direct all letters to the Editorial Board, THE AMERICAN SCHOLAR, 12 East 44 Street, New York, N. Y.

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WINTER · 1941-42 VOLUME 11 · No. 1

THE AMERICAN SCHOLAR

PHI · BETA · KAPPA

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The American Scholar

Winter · 1941-42

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THE EDITORIAL BOARD

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The Past Instructs

WILLIAM ALLAN NEILSON

I AM not aware that there exists any formal and authoritative statement of the purpose and program with which THE AMERICAN SCHOLAR was founded. A definite idea may have been in the minds of the Senate when it gave its authorization to the project, but I suspect that the original members of the Editorial Board formed their conceptions of the magazine from statements by the editor and from conversations among themselves. In any case, the present writer cannot claim to speak with any authority, and can give only the view which he understood to have been shared by his colleagues.

The membership of Φ B K consists of some 90,000 men and women who have enjoyed the opportunity of gaining a liberal education in the better colleges of the country and who have, by prevailing academic standards, made exceptionally good use of this opportunity. It seemed that a literary organ conducted by the Society would increase its *esprit de corps* by making it articulate to its own members as well as to the general educated public. The membership was assumed to afford an audience in whom a somewhat higher level of knowledge and intelligence could be taken for granted than that appealed to by any but the more specialized and technical journals, an audience with genuine intellectual curiosity, willing to make the mental effort necessary to grasp non-technical discussion in the great variety of fields in which significant and exciting things are happening in our time.

On the other hand, there was a general impression that among the members, and especially among those engaged in academic and other professional pursuits, were many who had things of importance to say,

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too general for departmental publications and too special for popular periodicals. THE AMERICAN SCHOLAR was to be a medium through which such men and women could communicate with like-minded people inside and outside the Society.

The experience of ten years has thrown an interesting light upon these assumptions and impressions.

The circulation so far achieved—about 6,000 copies—indicates that either the magazine has not reached the ideal aimed at, or it has not been brought sufficiently to the attention of members, or the original estimate of their intellectual interests was mistaken. The first explanation would, I believe, be accepted by the Editorial Board, which is made up of modest men and women who are keenly aware that the result of their labors is far from perfect. The reasons for its imperfections will be discussed shortly. The second explanation is probably not valid, since abundant opportunity has been given members to become acquainted with the publication and to subscribe. The third explanation invites more extended comment:

Anyone who has opportunity to meet and study in large numbers the alumni of the American colleges is likely to have attacks of depression. In spite of the vast investment of money and energy in these institutions, it is only too clear that in a great many cases education has failed to "take," or the infection has been so slight that few traces are to be perceived after five or ten years of the wear and tear of American life. The pressure of business, the excitement of politics, the interest in sport and similar influences prove so absorbing that the delicate sprouts of intellectual and esthetic interests which may have shown themselves in the college years suffer frostbite in the ungenial atmosphere and wither away.

Of all this the original members of the Board were well aware, but they clung to the hope that in the top ten per cent which is supposed to be represented by Φ Β Κ there were enough in whom the spark had not died out to form a constituency which would give the experiment a hospitable reception. There were 6,000. The numbers are growing, and even some university club libraries have subscribed.

The assumption about prospective authors has been shaken quite as severely as that about readers. Some of us had supposed that there existed in the studies of our former teachers a great store of material which had been prevented from reaching its appropriate public because it was too solid for what editors thought was the appetite of readers of the popular magazines. A certain amount of such material has, indeed, been forthcoming, and some of it we have printed. But the quantity has been disappointing, and in many cases, alas, the quality

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of the writing has made publication out of the question. Whatever the cause, the fact seems to be that among American scholars and scientists the faculty for clear and interesting exposition is much rarer than erudition and skill in research. THE AMERICAN SCHOLAR has been fortunate in having as editor a skillful surgeon who has brought malformed limbs into comparative shapeliness, but too often the case is hopeless.

Facing this situation, the editors found themselves obliged to take the initiative. Instead of merely choosing the best material offered, they had to propose timely and interesting topics and seek competent authorities who could handle them adequately and interestingly. They remain hospitable to the volunteered articles which they once hoped would be their mainstay, but the emphasis has had to be changed. They are now, I think, more conscious of their audience, and less concerned about the mute inglorious Miltons who have proved to be largely myths. The quality and interest of the magazine have, I believe, steadily improved, and there is ample evidence that it is constantly winning appreciation and prestige. It is finding its own public and coming year by year nearer to the standard at which it aimed. Our original estimate of Φ B K readers may yet turn out to have been correct, but the Φ B K authors on whom we counted are fewer than we guessed.

The Future Invites

CRANE BRINTON

HISTORIANS, though their professional training turns them instinctively to the past, are often consulted about the future. Now the historian who holds to the habits of his craft is almost bound to answer when so consulted that the future is extremely likely to be not very different from the past. That such an answer should usually prove consoling is perhaps a great tribute to the toughness of the human race. As for THE AMERICAN SCHOLAR, the prospect that its future will not be radically different from its past seems to one member of its Editorial Board, a member still relatively new and inexperienced, a most encouraging prospect.

To accept the view that certain kinds of change are unlikely is by no means to accept the view that all changes are impossible or illusory. The editors and everyone connected with the magazine—including most

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emphatically its readers—will help make THE AMERICAN SCHOLAR at the end of another decade in some sense a different magazine. One need not be a doctrinaire of the cult of progress to believe that it is pretty certain to be a better magazine. Here again we may hopefully take the past as an earnest of the future.

Like almost any individual editor, the Board of Editors of THE AMERICAN SCHOLAR would probably admit—though not without debate, for the Board admits nothing without debate—that it would like at one and the same time to enliven the magazine and to make it more substantial, more *sérieux*, as the French usefully and untranslatably put it. Some of the more concrete reasons why we may expect the future of THE AMERICAN SCHOLAR to be essentially like its past will be clear if we examine the obvious limits of this editorial ambition. Our magazine cannot be enlivened in many of the ways in which the illustrated weeklies, the magazines of humor, sentiment, adventure or intentional controversy and many of the rest of our amazingly large and diverse crop of American periodical literature have sought—and sometimes found—liveliness. Such a statement should by no means be taken as a self-righteous condemnation of other magazines for sensationalism, vulgarity, or the vague and heinous sin of "commercialism." Perhaps the hardest thing we all have to do on this earth is to make judgments in the form, a is not b; it is so much easier and more gratifying to put judgments in the form, a is better than b, or bigger than b. The fact is that THE AMERICAN SCHOLAR, unless it is to be wholly false to its stated purposes, indeed false to its very name, cannot adopt certain ways of interesting large circles of readers, ways that in periodicals with a different purpose would be wholly legitimate.

Nor, on the other hand, can THE AMERICAN SCHOLAR be as substantial, and as dull, as the best of the learned journals. We cannot publish those solid and specialized literary articles in which a rivulet of text is followed by a flood of footnotes, nor those mysterious scientific articles in which very high mathematics cannot, for the layman at least, clarify very strange Greek and Latin compounds. Eager though we may be to put before our readers the achievements of modern science and scholarship, we must recognize the simple fact that some of those achievements cannot be put in a form the general reader can understand. No bemoaning the specialization of our time can alter that fact.

THE AMERICAN SCHOLAR is, then, left with the middle way between lightness and learning it has pursued since its foundation. Along that way in the next decade we may hope to find much that is new, much that no other American periodical is in such a favorable position to find. To one member of the Board of Editors there seem to be two such prospects

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worth singling out for special attention in this modest attempt to see into the future of the magazine.

First, there is the opportunity, perhaps more readily available to THE AMERICAN SCHOLAR than to other periodicals, of opening its pages to young or unknown writers. It is true that many editors of established magazines with large circulations insist vigorously that they want nothing so much as to discover new talent, that they read anything submitted to them, even without benefit of agent, and that they never give the established author preferred treatment over the young and struggling author. The talents of their authors sell their magazines, and therefore they want the best talents, wherever they can be found. There is no doubt that these editors mean what they say. But, to compare the dignified profession of writing with what is sometimes regarded as an undignified profession, any big-league manager will tell you, especially if his team finished in the second division, that he is more than eager to try out promising rookies. The fact remains that, partly because of the curious monopolistic organization of professional baseball, partly for more complex reasons of human nature which editors may share with baseball managers, it really is very hard for a young player to break into the big leagues.

Now THE AMERICAN SCHOLAR has always been most hospitable to young and unknown writers. Its editors can afford to experiment, to use their varied connections in the fields of scholarship and writing to encourage young men and women to submit articles. They have in the past, and will in the future, give such articles as much attention as any others they receive. It is not fair to expect the Board to be unimpressed by great names, and of course no issue of the magazine could be made up wholly of articles by authors previously unknown. But the Board is not as likely as a single editor to accept a poor job just because it is signed with the name of an established author. It can make up each number with its attention fixed on the interest and balance of the contents, without regard to the commercial value and prestige of the authors' names. It is to be hoped that in the future, then, THE AMERICAN SCHOLAR will increasingly serve as an encouragement to youthful promise. If this means reading a great deal that is unpromising to sort the good from the bad, well, the Board has always been a working board, and one willing to share the labor.

Second, there is the opportunity to bring to the discussion of ideas in this country a balance and a sereneness not always evident in our magazines of controversy. THE AMERICAN SCHOLAR need not be ashamed of being academic—academic in the good senses of that word, which include a willingness to see not just both sides of a question, but all sides,

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an ability to keep one's temper in argument and to restrain one's indignation, even when it is—as it almost always is—highly moral indignation, a patient recognition of the immediate irreducibility of most facts, a repugnance towards howling for the moon. More especially, THE AMERICAN SCHOLAR has no axe to grind, has no partisan commitments. It need not, for instance, go on the assumption that business men are fools and tyrants, nor on the assumption that labor leaders are communist conspirators.

As a matter of fact, anyone familiar with American "quality" periodicals must admit that, though no doubt the foregoing is of libelous simplicity, such periodicals are more likely to be hostile to business men than to labor leaders. American intellectuals, at least until very recently, have been radically critical of the established order, hopeful of sudden and drastic change. Other and harsher things might be said of these "liberal" intellectuals and their organs, but we need here do no more than assert the obvious fact, that those who differ with them—the "conservatives" if you like—have had a harder time breaking into print, at least into the print of serious periodical literature. Now THE AMERICAN SCHOLAR can afford, again because it has behind it Phi Beta Kappa rather than a publishing house or a pressure group, or, indeed, any uniform clientele, to be hospitable even to conservatives, when they write intelligently. Do not be alarmed for the liberals. Certainly no conceivable Board of Editors will exclude them from our pages.

THE AMERICAN SCHOLAR can be truly representative of the whole range of American taste and opinion. It need insist on no orthodoxy save the orthodoxy of good manners and good sense.

In these excited times, when all the really respected prophets are prophets of doom, when mankind is perpetually at a crossroads or on the brink of a volcano or tottering towards a *Völkerdämmerung*, this modest prophecy for the future of THE AMERICAN SCHOLAR may seem most unlikely to come true. Of course if the prophets of doom are right, and civilization goes to smash, THE AMERICAN SCHOLAR will go with it. But if the prophets of doom are wrong—and how wrong they have been in the past every historian knows—then we may foresee that in the next few years the magazine will go its steady quiet way, avoiding extremes, even when they are picturesque extremes, seeking the new, the striking, the provocative, but never seeking these qualities only, and never seeking them at the expense of truth, accuracy and sense. To believe that a periodical with such a policy has not an assured future in this country would indeed be to despair of America.

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Editors and Advisers

Multiple minds functioning together without an editorial dictator explain the inception, growth and quality of THE AMERICAN SCHOLAR. Originally the idea of such a magazine came, in the winter of 1930, in conference with Will D. Howe. It found fertile soil in the imagination of John H. Finley. Thence it went to John Erskine, who suggested this use of the title of Emerson's famous Phi Beta Kappa address delivered at Harvard almost a century earlier, and to William Allan Neilson, Christian Gauss, Alvin Johnson and the other able American scholars to whom this anniversary number is gratefully dedicated.

These men and women, whose time and energy is strained by countless worthy causes, have given generously of themselves throughout a decade to make THE AMERICAN SCHOLAR a noble contribution to American letters. They have attended the frequent and prolonged Board meetings regularly. The verbatim record of their witty and incisive discussion of times and tendencies, past and future, and of policies, subjects and authors will some day bring joy to more than one biographer and historian. The hundreds of letters written by the Board members and by the thirty special editorial advisers, representing as many additional fields of scholarship, vividly augment this critical record of the men and movements of this extraordinary decade.

Every one of the 450 main articles in the ten volumes, together comprising over five thousand pages, was read and commented upon by two or more members of the Editorial Board. Then of course the correspondence with the authors, particularly in those cases where pride of authorship was confronted with the Board's criticisms and suggestions for improvements in their articles, is history of no mean spice and import.

These recorded thoughts from a large proportion of the decade's keenest and most instructed minds are alone worth the magazine's cost to Phi Beta Kappa. But in addition there is lasting satisfaction in having published ten volumes that have been read by thousands of men and women who, for the most part, are effective members of that multiple leadership that is so necessary in the preservation and development of our democratic culture.

The 90,000 Phi Beta Kappa members and the magazine's Managing Editors direct your anniversary applause toward the men and women who have served as working members of THE AMERICAN SCHOLAR

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Board in this first decade. Here is a notable instance of democracy at work, of self-giving creative work without thought of financial compensation, of the power of cooperating minds. Let human institutions—governmental and otherwise—take note. And let the reader send his thanks direct to those men and women who have been his AMERICAN SCHOLAR benefactors.

NOTE: The figures in parentheses at the end of each biography represent the term of service of the Board member. Quotation marks indicate passages taken directly from autobiographical letters.

Blackstone
JOHN BAKELESS

Professor, editor and army officer all rolled in one, John Bakeless cannot decide which career he prefers. He has done well at all three. A former editor of *The Living Age* and *Forum*, he says, "For some unknown reason I have been regarded lately as a university professor. I suppose I ought to own the soft impeachment, for I have been on the N.Y.U. faculty off and on since 1927." However, for the past year he had been devoting full time to the War Department General Staff. (1937-)

Fabian Bachrach
CRANE BRINTON

Associate professor of history at Harvard University, author of *The Lives of Talleyrand* and other books, Crane Brinton's professional interests have been centered on 18th- and 19th-century France, England and Germany. He considers himself "'anti-intellectual,' not in the wildly romantic sense of disliking reason, but in the skeptical sense of doubting . . . the extent to which reason, as intellectuals use the term, affects the actions of men in societies." (1939-)

Donaldson
IRWIN EDMAN

Irwin Edman, professor of philosophy at Columbia University, cannot decide whether he is primarily a teacher, philosopher or man of letters. His light verse appears often in the *New Yorker*. He is best known to many as an essayist and reviewer, but is also very much interested in teaching. His special field is esthetics, though he is publishing this autumn (with a colleague) his tenth book—this time in the field of politics: *Fountainheads of Freedom: The Growth of the Democratic Idea.* (1939-)

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Editors and Advisers

JOHN ERSKINE

Professor of English at Columbia until his retirement in 1937 and a director of the Juilliard School of Music, John Erskine has contributed greatly to our literary heritage. Known to many for the sparkling wit of his versions of Classical and Biblical stories in *The Private Life of Helen of Troy, Penelope's Man, Adam and Eve*, etc., he is recognized also as a brilliant and profound literary critic and philosopher. Currently he is much in demand as a lecturer and is continuing his writing. (1932-)

Orren Jack Turner
CHRISTIAN GAUSS

Christian Gauss, professor of modern languages at Princeton, is now in his fourth decade as a member of the Princeton faculty and his second as Dean of the College. He has been the recipient of honorary degrees from several institutions. Well known as an author and regarded as a master of English prose style, he has maintained a scholar's interest in wider fields of study than is customary today. Among his books are *The German Emperor* and *A Primer for Tomorrow*. (1932-)

WILL D. HOWE

Will D. Howe is widely known to Φ B K members through his long service as a Senator and member of the Executive Committee. He has a deep interest in educational affairs . . . is chairman of the board of trustees of Skidmore College. For two decades an editor and director of Charles Scribner's Sons, he is an authority on American and English literature, with a special enthusiasm for the eighteenth century and for Hazlitt. He is editor of the series *The Modern Student's Library*. (1932-)

R. Staudinger Rozaffy
ALVIN JOHNSON

For fifteen years Alvin Johnson served as professor of economics in half a dozen colleges, finally withdrawing from teaching in 1917 to edit the *New Republic*. Since 1922 he has been Director of the New School for Social Research. With a colleague he planned and edited the Encyclopedia of the Social Sciences. Since Hitler came to power his main activity has centered in the work of bringing to this country and making places for refugee European scholars. (1933-7, 1939-)

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The American Scholar

BURTON LIVINGSTON

Burton E. Livingston, professor of plant physiology at Johns Hopkins until 1940, is well known for numerous technical publications and scientific editorial work, as well as for the instruments and methods he has developed for use in the quantitative study of evaporation, soil moisture and the material requirements of plants. Since his retirement he has passed his time at his workshop home in Riderwood, Md., where he is reading, writing and "keeping a mind" in a free-lance kind of way. (1935-)

Fabian Bachrach
FELIX MORLEY

Since he joined the staff of the *Philadelphia Public Ledger* in 1916, Felix Morley has been an intermittent journalist and editor. He served on the editorial staff and as foreign correspondent for the *Baltimore Sun*. For two years a member of the staff of the Brookings Institution, in 1933 he became editor of the *Washington Post*. Between times he managed to win a Pulitzer Prize for "distinguished editorial writing" and to write three books. He is now President of Haverford College. (1940-)

Snively
WILLIAM A. NEILSON

After many years of teaching in Scotland. Canada, Bryn Mawr, Columbia and Harvard, William A. Neilson became President of Smith College in 1917. Stories of his warmheartedness, lively wit and brilliant scholarship are innumerable. He is the author of many books in the field of English literature, and was editor with Charles W. Eliot of the Harvard Classics. Since his retirement in 1939 he has devoted himself to furthering the struggle against Hitler and fascism. (1932-)

MARJORIE NICOLSON

Marjorie Nicolson's insights into the combined influence of 17th- and 18th-century scientific discoveries and modes of thinking upon life and literature make her in a sense a 17th-century woman. Paradoxically, this understanding of the 17th century makes her all the more a 20th-century woman, for she exhibited both a philosophic grasp of principles and a scientific accuracy of detail in her work as Dean of Smith College. She is now a professor in the graduate college of Columbia. (1940-)

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Editors and Advisers

HARLOW SHAPLEY

As astronomer at Mt. Wilson Observatory (1914-1921), and as Director of the Harvard Observatory since 1921, Harlow Shapley has been a leader in applying new methods to astronomical research; his plans for all sorts of celestial explorations are yielding valuable results through the work of the several bureaus into which he has divided the Harvard staff. Because of his remarkably keen sense of humor and his breadth and versatility of thought, he is in great demand as a speaker. (1940-)

IRITA VAN DOREN

Having graduated from college before she was old enough to know what it was about, Irita Van Doren began work for her Ph.D. at Columbia at eighteen, then married Carl Van Doren and took time out to bring up three daughters. For five years she was on the staff of *The Nation*. In 1924 she went to the *Herald Tribune* to assist in the organization of *Books*, of which she has been editor since 1926. She regards herself as editor "of a book review, not a literary magazine." (1936-)

HARRY WOODBURN CHASE

Harry Woodburn Chase, Chancellor of N.Y.U. since 1933, was professor of psychology at the University of North Carolina for nine years, until elected to the presidency of that institution, a position he held until 1930. He then became President of the University of Illinois, from which he was called to his present responsibility. To his colleagues he is a man of quick sympathy and tolerant outlook, a firm believer in the liberal tradition and broadened educational opportunity. (1934-40)

Delar

ADA L. COMSTOCK

Ada L. Comstock has lived and worked in the world of education since she entered grade school in Minnesota. Her first teaching position was with the University of Minnesota where she advanced from assistant, to professor of rhetoric, to dean of women. In 1912 she became Dean of Smith College. She was chosen as Radcliffe's first full-time President in 1923. In Cambridge she has added active membership in many civic and educational groups to her college administrative duties. (1932-5)

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The American Scholar

Wide World
JOHN H. FINLEY

Onetime President of Knox College, of C.C.N.Y., Commissioner of Education of New York State, editor-in-chief of the *New York Times*, author, journalist, humanitarian—the late John H. Finley was all of these and more. He was known as a man of outstanding culture and his deep understanding of men and events won him honor throughout the world. One of the founders of THE AMERICAN SCHOLAR and for three decades a Φ B K Senator he contributed greatly in guiding the policies of the Society. (1932-7)

ADAM LEROY JONES

Educator, philosopher, administrator, the late Adam Leroy Jones began his teaching career in the department of philosophy at Columbia. He taught there until called to Princeton by Woodrow Wilson to become one of a group of young scholars to inaugurate the preceptorial system. After four years as preceptor of philosophy, he returned to Columbia to become the first University Director of Admissions. He was the author of two books and many articles on education and philosophical subjects. (1932-4)

ARCHIBALD MACLEISH

Archibald MacLeish studied law "to avoid going to work"; he stopped practicing law to write poetry. To support his family he has taught, lectured and taken on jobs in journalism . . . is now Librarian of Congress. To all undertakings he has brought a warm sympathy, a sense of humor and fair play, a keenly analytical mind. We believe the words and rhythms of his poetry will live beyond the problems of today and future generations will be glad with us that Archibald MacLeish stopped practicing law. (1937-8)

Bachrach
DUMAS MALONE

Dumas Malone became director of the Harvard University Press in 1936. Previously he had taught history for several years at the University of Virginia and Yale and was editor-in-chief of the *Dictionary of American Biography*. Though the administrative work at the Press has been great, he has found time for other interests. He has served as one of the editors of the *American Historical Review*, published a biography of Edwin A. Alderman, and is working on one of Jefferson. (1934-9)

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Editors and Advisers

H. A. OVERSTREET

Harry A. Overstreet retired in 1939 from his position as head of the department of philosophy and psychology of C.C.N.Y., which he had held for 28 years, after having taught for ten years at the University of California. He retired to devote his full time to writing and to furthering adult education in America. He reports, "In the two years . . . I have been gloriously and happily busy, talking to my fellow Americans in all parts of the country and putting two books into print." (1932-3)

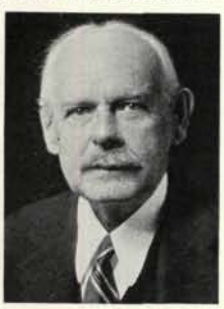
Blackstone

J. H. RANDALL, JR.

J. H. Randall, Jr., professor of philosophy at Columbia, just returned from a sabbatical leave spent in an exploration of the United States and Guatemala, finds himself "again immersed in the activities that are the penalty and reward of a professional concern with philosophy—helping to edit the *Journal of Philosophy* and the *Journal of the History of Ideas*, . . . investigating problems of communication and language, completing a history of modern philosophy, and even doing some teaching." (1932-9)

MARY SIMKHOVITCH

Mary K. Simkhovitch, after her studies were completed, plunged into the life of working people via settlement house work. She has taken a special interest in public housing and is at present vice-chairman of the New York City Housing Authority. She is the author of *Neighborhood* and other books, somewhat autobiographical in character, but in reality the story of Greenwich House which she and her husband founded in 1901 and over which she presides. (1938-40)



Blackstone

F. J. E. WOODBRIDGE

The late Frederick J. E. Woodbridge was for 17 years dean of the faculties of political science, philosophy, and pure science at Columbia. To him philosophy was a living human discipline and he made it so for his students. One of them, J. H. Randall, Jr., in a tribute published shortly after his death, says, "Those who heard his words have had no need to inquire further what philosophy is. For us, philosophy is no Olympian goddess remote from mankind." (1932-6)

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FRANK P. GRAVES

Frank P. Graves began his teaching career in Greek in New York and at Columbia. Later he became professor of Greek at Tufts whence he was called to the presidency of the University of Wyoming. There followed many years of administrative and teaching work in various institutions until he was called to New York State in 1921 to become Commissioner of Education, a position he held until 1940. He is a former president of Φ B K and was consulting editor of THE AMERICAN SCHOLAR. (1937-40)

CLARK S. NORTHUP

Clark S. Northup, former president of Φ B K and consulting editor of THE AMERICAN SCHOLAR, has spent most of his life teaching at Cornell University, where he has been professor of English since 1919. He writes, "I cannot imagine a happier sort of life for one . . . bookishly inclined. I have done my work on some phases of the English language and literature. Since my retirement I have been busy trying to complete some literary undertakings and to round out . . . my philosophy of life." (1932-6)

Blackstone

WILLIAM A. SHIMER

William A. Shimer, executive secretary of Φ B K since 1931 and editor of THE AMERICAN SCHOLAR since its inception, has also since 1940 been dean of the faculty and head of the department of philosophy at Bucknell. Before coming to Φ B K he was assistant professor of philosophy at The Ohio State University and served three terms as president of the philosophy and psychology section of the Ohio College Association. He has lectured on educational and philosophical subjects at over 200 colleges.

George Maillard Kessiere

RUTH E. CAMPBELL

Ruth E. Campbell was assistant editor of THE AMERICAN SCHOLAR from 1931-7, has been associate editor since 1937. Previously she had spent four years at the Pine Mountain Settlement School, Kentucky, for two years teaching English, geometry and other subjects and for two acting as secretary to the head of the School. There she became interested in English and American folk dances and ballads. She spent part of the summer of 1927 as an assistant at the Bryn Mawr School for Women Workers.

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Agricultural Economics

Kaiden Kazanjian

HENRY C. TAYLOR

In 1931 the Tenth Annual Agricultural Outlook Conference, pooling information on probable demands and prices, pointed out the need for retrenchment in some lines of agricultural production and the desirability of expansion in others. Its reports, entirely informational and made available through the extension services and the press, left farmers free to organize crop and livestock enterprises as they saw fit and take their chances in the market.

On September 18, 1941, Secretary of Agriculture Claude R. Wickard, addressing a Chicago meeting of farm leaders and U. S. Department of Agriculture representatives presented information regarding consumer demand for and government purchase of farm products. He stated that consumer demands call for a substantial increase in production of most farm products and that farmers have "something we did not have 25 years ago, . . . protection against collapse —provided by the acts of Congress."

The machinery of production control set up to limit supplies and enhance prices is now being used to expand production. The government has become a dominant factor in the market through its crop loans and purchases.

In one decade we have gone from a free economy to an economy controlled by the government, and the agricultural economics of a decade or two ago is obsolete. The principles to be followed in a free economy in determining the size of a farm, the choice of crop or livestock enterprises, and the proportions of land, labor and equipment to use in a given line of production no longer apply. Agricultural economists are studying this situation with a view to formulating a new agricultural economics which will include a new political economy of agriculture as well as a new farm economics. The former should provide the principles to be followed in the public administration of agriculture, with a view to the maximum benefit to farmers and nation; the latter will lay down principles and methods of organizing and operating a farm, with a view to maximum profits under the conditions laid down by the government. In brief, the new trend in agricultural economics arises out of the socialization of agriculture.

Henry C. Taylor, product of a one-room school and a 600-acre farm in Iowa, went for graduate work in agricultural economics to the University of Wisconsin, before such a course existed. But he studied economics and agriculture at Wisconsin and abroad for five years and then developed a department of agricultural economics at Wisconsin. Called to the U. S. Department of Agriculture, he reshaped several bureaus into the Bureau of Agricultural Economics. He has served on numerous commissions, written four editions of *Agricultural Economics*, and now directs the Farm Foundation which is devoted to the improvement of rural living conditions.

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Anthropology

Arthur Muray
RUTH BENEDICT

Anthropology has—although no landmark a decade back announced new departures in the field — played a very different role in the 30's from any it had played before. In 1931 the role of culture in human affairs was barely acknowledged in the other social sciences; in 1941 it has become a slogan. Psychology, sociology, even economics and government have learned to add to their investigations the crucial words "in our culture," instead of generalizing as social laws their findings in Western civilization, or tracing them to fixed human nature. The social sciences have taken note of the fact that there are different organized social ways of life and that these cultural patterns have consequences which can be traced into every aspect of group and individual life.

This is no new theme in anthropology, but it has become increasingly prominent and more attention has had to be given to the interdependence of various cultural traits and the relation of psychological behavior to the social order. In other words anthropologists are interested in studying certain consistencies. For instance, if the social order puts such and such pressure on the individual, will such and such behavior develop in the individual? Therefore in England, and in America, anthropological field work became more and more concerned with problems of human behavior. A study of the rearing of children is no longer covered by listing the parents' tabus at childbirth and initiation ceremonies at adolescence; it involves day by day observation of the mother and her nursing baby, play groups of toddlers and relations of pre-adolescent boys and girls.

Anthropologists working on these problems believe that our thinking on human affairs can be given a new precision by using data from human societies that differ from our own. They believe that, especially in a period of social change and of social planning, comparative data can save us from mistaken efforts and turn our attention to fundamental issues. They believe quite seriously that the proper study of mankind is man.

"I am an anthropologist who grew up without benefit of anthropology. Ten years after I graduated from college I had never heard of the Chukchee or the Arunta. I was dissatisfied that our social and psychological theories were based on such exclusive observation of the human race in our own corner of the world in our own decades and when in 1919 I stumbled on anthropology, I became an anthropologist. I took my degree under Professor Franz Boas and it is my great good fortune that for 20 years I have taught and directed research in closest association with him. . . . In 1934 I published *Patterns of Culture* to show how integrated cultural ways of life are and what different integrations are possible. It is an endless theme and no one generation of students can investigate more than a few of the problems it raises."

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Archeology: American

HERBERT J. SPINDEN

A decade of hard plugging by archeologists, ethnologists and others who labor in the field of ancient American history has produced vast accumulations of new data and tentative conclusions of outstanding importance.

Recently revived hullabaloo for glacial man in America is dying down and the earlier demand for at least 25,000 years to account for the association of beautifully-chipped flint implements with the bones of extinct elephants on the western plains have now receded to 10,000 years with every prospect that the antiquity of man in America will be knocked down by conservative historians to something less than 5,000 years. Work done in western Alaska, at the very portal of the New World, has revealed superimposed cultures which illustrate the rise of the Eskimos in times within our Christian era.

The acceptance of agriculture of southerly origin by Indians within the United States has now been dated approximately for both the Pueblo area and the Mound area. In the Pueblo region a tree-ring calendar reveals that the transition from a nomadic seed-gathering to a sedentary plant-growing life took place about 600 A.D. In the Southeast, and generally in the Mound area, chronology likewise has been revised and the remains formerly ascribed to a pre-Indian population have been linked to existing tribes of red men; the essential development covers little more than a thousand years.

The rise of great civilizations depends upon agriculture. Central America, where in all probability New World agriculture was invented, seems likewise to have been the original focus of the Archaic civilization; this spread to Argentina, the diffusion being marked by female fetishes of fertility modeled in clay. The Andean civilizations are largely independent growths rising from the Archaic platform of agriculture. The great achievement of the Peruvians was in weaving because they possessed three wool-bearing animals.

Many publications of the more-and-more-about-less-and-less order have appeared on ancient America in ten years, and there have also been various so-called popular summaries. Intelligent men and women must regret that there are few books lying between cold storage and hot air.

Herbert J. Spinden is curator of American Indian Art and primitive cultures at the Brooklyn Museum and president of the Explorers Club. Last year he had charge of Anthropological sciences in the Eighth American Science Congress. He has just returned from a lecture tour of Peru, Chile and Argentina. His favorite field of study "is the jungle area of Central America, where the Mayas erected their temples and carved their splendid monuments. My chief regret is that knowledge comes so slowly concerning the decipherment of Mayan hieroglyphic inscriptions."

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Archeology: Classical

Underwood & Underwood
GISELA M. A. RICHTER

The past ten years have been a period of extraordinary progress in the field of archeology. Important discoveries have been made during excavations in Delphi, Olympia, Perachora, Samos, Attica, and Southern Italy. At Delphi a "treasure trove" was found under the paving stones of the Sacred Way; at Olympia several masterpieces, including a bronze horse and a terra-cotta group of Zeus and Ganymede; at Perachora magnificent early bronzes; at Samos fragments of archaic colossal statues and foundations of early temples. In Attica the old market place has been scientifically explored and several significant works of art have been discovered on the North slope of the Akropolis, the Kerameikos at Athens has yielded pottery of the early period, and a great wealth of early ware was found also at Vari. Near Paestum archaic buildings and architectural sculpture have been unearthed. These accessions to known material have greatly stimulated research.

In addition intensive study of early Greek sculpture and early Corinthian and Attic pottery has clarified many obscure points. Greek and Roman archeology, far from being an outworn science, is only at its beginning.

The lay reader will find good reports and photographs on recent discoveries in the *American Journal of Archaeology* of the past ten years. As an outstanding book on the late Greek period written by a great scholar but addressed also to the intelligent layman we may mention *The Social and Economic History of the Hellenistic World* by Professor Michael Rostovtzeff (Oxford, 1941).

Gisela M. A. Richter attended Girton College, Cambridge University, and the British School of Archaeology in Athens. With the Metropolitan Museum of Art since 1906, she has been curator of the Department of Greek and Roman Art since 1925. Her published books include: *Catalogue of Greek, Etruscan and Roman Bronzes* (1915); *Handbook of the Classical Collection* (first edition 1917, 6th edition 1930); *Craft of Athenian Pottery* (1923); *Ancient Furniture* (1926); *The Sculpture and Sculptors of the Greeks* (first edition 1929, 2nd edition 1930); *Animals in Greek Sculpture* (1930); *Red-Figured Athenian Vases in the Metropolitan Museum* (with Lindsley F. Hall) (1936); *Augustan Art* (with C. Alexander) (1939); *Handbook of the Etruscan Collection* (1940). She is a visiting lecturer at Columbia University, was the Ryerson Memorial lecturer at Yale University in 1938, and is the Mary Flexner lecturer at Bryn Mawr College for 1941.

She has published many articles in American and European archeological journals. She is an associate editor of the *American Journal of Archaeology*, chairman of the Advisory Committee of Greenwich House Pottery, and a member of the Fellowship Awards Committee of the International Federation of University Women. Miss Richter received her Litt.D. degree from Trinity College, Dublin, 1913 and M.A. degree from Cambridge University, England, 1933, and two honorary degrees: L.H.D. from Smith and D.F.A. from Rochester University.

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Architecture

Kaiden Kazanjian
TALBOT HAMLIN

The post-depression period 1931-41, with its need for economy, world-wide housing shortages and public-works programs designed to relieve unemployment, led to the acceptance and the further creative development of the simple geometry of so-called modern architecture and its scientific use of building materials as the source of new kinds of beauty. The true architectural voice of this decade sounds in such structures as the Naples Post Office, the magnificent dams and powerhouses of the T.V.A., the newer schools of England and of the Middle West and Far West of this country, and the best apartments and housing groups of England, France, the United States, Italy and the Argentine.

The only noticeable steps backward to the older conceptions were apparent in Germany, where governmental control dictated public buildings of a dry classicism and houses of a decadent and sentimental "peasant art" type; and in Russia, where popular pressure for a bourgeois gorgeousness and the existence of a strong classic tradition led to the development of an incoherent style of grandiose ornament. Elsewhere the victory of contemporary ideals is now almost uncontested.

The decade's four important world's fairs—Chicago 1932-33, Paris 1937, San Francisco 1939-40, and New York 1939-40—were all either entirely or largely examples of "contemporary" architecture and had their effect in spreading it. Chicago was dynamic, incoherent, vivid; Paris stretched along the Seine to a magnificent climax at the Trocadero and contained some superb buildings; San Francisco was small, intimate, humane and exquisite, especially in planting and color; New York was sprawling and enormous, with buildings varying from banality to the excitement of the huge perisphere.

The need for large amounts of low-cost housing and the defense pressure toward decentralization have combined to direct us more and more toward problems of primary social value. The significant buildings of today are no longer private palaces but schools, recreation buildings, housing developments and the structures of parks and highways. It is characteristic that among the most creative of recent American buildings are our Far West communities for migratory farm laborers.

During the past 20 years—during which time he practised architecture, lectured on it and served as Avery Librarian at Columbia, and wrote *The Enjoyment of Architecture* (1920), *The American Spirit in Architecture* (1926) and *Architecture Through the Ages* (1940)—Talbot Hamlin has been "deeply interested in bringing architecture to bear more broadly upon the country's great social problems, and making more people sensitive to the richness that can come through architectural understanding."

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Biology

Orren Jack Turner

EDWIN G. CONKLIN

Some of the greatest advances in theoretical biology during the past ten years have been made through learning "more and more about less and less," that is, through analyzing further and further the causes of vital phenomena. This is seen in the study—by means of ultra microscopes—of genes in heredity, of enzymes, vitamins and hormones in physiology and development, and of viruses and protein molecules.

But one of the striking results of such analytical studies is the discovery that the peculiar properties of living things are not found in these individual units but in their combinations, not in the products of analyses, but rather in their syntheses. Life resides not in genes or viruses or molecules but in peculiar combinations of these. In short, life is the result of organization, and all the properties of life, including physical, intellectual and social qualities, arise through processes of "creative synthesis" or "emergence."

The results of more than a century of intensive study of individual development (ontogeny) demonstrate that all structures and functions of the adult develop, by processes of differentiation and integration, from the structures and functions of germ cells (heredity) under the stimulus of outer conditions and forces (environment). Intellect, emotions, will—indeed the entire psyche as well as the soma—undergo such development. In similar manner social organizations develop as the result of the interaction of inherited traits and environmental conditions, but here the environment —intellectual, social, spiritual—plays an ever-increasing part. The great problems of development of body, mind and society are the greatest problems of biology, psychology, sociology and philosophy.

Edwin Grant Conklin, professor emeritus of biology at Princeton University and actively employed as executive vice-president of the American Philosophical Society has spent fifty years as a student and teacher of development. He has taught at the Marine Biological Laboratory, Johns Hopkins, Ohio Wesleyan, Northwestern University, the University of Pennsylvania and Princeton. He has been a member and officer in leading scientific societies and is the author of more than 150 articles and monographs on cellular biology, development and evolution, and of half a dozen books on the teachings of biology with respect to the origin, nature and destiny of man and society. His studies have convinced him that "certain fundamental principles underlie all aspects of life. All development, whether physical, mental or social, consists in increasing specialization and cooperation. In human society specialization has outrun integration and the greatest problem before society is how to increase cooperation."

As a student of evolution Professor Conklin is "an optimist as to the distant future, although frequently pessimistic as to the present trials and errors of mankind. But in the long run mankind will surely learn to avoid the errors and to persist in the successes."

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Botany

Fabian Bachrach
EDMUND W. SINNOTT

During the past ten years attention in the plant sciences has been directed more to factors in the development of the individual than to the problems of reproduction and inheritance with which the previous decade was concerned. Especially notable has been the discovery that minute quantities of various "growth substances" have a profound effect on the physiology of plants. Thus it has been shown that thiamin (vitamin B_1) is produced by many plants in the growing regions of stem and leaf and that it is essential for the growth of all parts of the organism; it has been especially studied by nutritional experiments in cultures of roots and fungi, many of which do not produce it themselves. Pyridoxin, nicotinic acid, biotin and other vitamins are necessary to the growth of many plants and play essentially the same physiological role that they do in animals—a fact strongly emphasizing the fundamental physiological similarity of all living things.

Plant "hormones," another group of substances studied actively during the past ten years, have also thrown much light on plant growth and development. Auxin, the first of these to be identified, has been shown to be concerned in the reaction of root and shoot to light and gravity, in various growth inhibitions, in root production, and in the general activity of growing regions. Wound hormones, producing protective cell layers over injured regions, have been isolated. "Flower-forming" substances are apparently concerned with reproduction. Others stimulate fruit growth without seed formation. Various synthetic chemicals found to produce many of these effects have greatly increased our control over plant development. The nutrition and growth of the living substance of plants is evidently a much more complex affair than a mere intake of carbohydrates, proteins, minerals and water; and the discovery of these other essential substances, minute in amount but exceedingly important in effect, will certainly throw much light on protoplasmic activity, that problem which underlies every field of biological science.

Harvard A.B., A.M. and Ph.D., Edmund W. Sinnott has divided his loyalties as a teacher among other schools, including Connecticut Agricultural College and Barnard; he now serves as Sterling professor of botany and chairman of the department at Yale. His scientific interests have been in plant morphology, genetics and morphogenesis and he is the author of *Botany: Principles and Problems* and *Principles of Genetics* (with L. C. Dunn). Member of Phi Beta Kappa, Sigma Xi, American Association for the Advancement of Science and numerous other organizations—he was president of the Botanical Society of America in 1937—he still finds time to enjoy his hobbies—New England architecture, amateur sculpture and painting—and his ancient farmhouse in Woodbury, Conn.

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Chemistry

NEIL E. GORDON

Motivation for the chemical progress of the past decade dates back to our rude awakening to Germany's chemical supremacy during World War I. Outstanding developments may be subdivided as follows:

Petroleum: Research, expanding 539% in 11 years, has raised oil from 7th to 2nd place among chemical industries. A decade ago iso-octane, the arbitrary 100 in the antiknock scale, was a laboratory reagent worth about $30 a gallon. At the beginning of 1942 the 150,000,000-gallon aviation market is mainly supplied with 100-octane gasoline at a hundredth of its 1931 price.

Nylon: The linear polymers of which nylon is typical stand high in recent chemical developments. The raw materials are coal, air, and water. This synthetic product is finding application in many fields besides hosiery. Present research toward improving tensile strength and elasticity will make it usable for parachute fabrics, powder bags, etc.

Synthetic Rubber: Chemical identity with natural rubber has ceased to be a research objective; instead superiority for certain industrial uses is sought. Neoprene, pioneer in this program, entered production in 1931 and has since then raised its output to over 1,000,000 pounds per month and cut its selling price by more than half the 1931 level. Petroleum has lately entered the field with such products as Ameripol and Butyl rubber. It is estimated that facilities for replacing a substantial portion of natural rubber used here could be installed within one or two years.

Nitrogen: No chemical industry has shown more rapid advancement during the past decade than the fixation of atmospheric nitrogen. Germany now has the greatest nitrogen fixing capacity (some 3,000,000 metric tons) but there is no doubt that the United States could prove equal to increasing enormously its current output of about 400,000 metric tons.

Synthetic Resins: Research is increasingly active in the field because of the growing demands for an endless variety of plastics for automobiles and airplane parts, radios, etc.

All branches of industry have shared in the progress of the decade, of which the outstanding feature has been enormous expansion of chemical synthesis, organic and inorganic, as a result of search for the exact substance to do a specified job.

Founder of the Hooker Scientific Library at Central College and chairman of its chemistry department, Neil E. Gordon has served as head of the chemistry department at Maryland University and state chemist of Maryland, and held the chair of chemical education at Johns Hopkins where he organized the National Fellowship Plan. He is deeply interested in the selection and training of chemical scholars and research men. He has contributed articles on chemistry to scientific journals.

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The Dance

JOHN MARTIN

For the dance these have been turbulent, perilous and wonderfully fruitful years. The American people, the most truly self-depreciatory tribe in the world in cultural matters, has been slow (and not a little embarrassed) to accept the fact that it has produced something of prime originality in the major arts. Out of the simple lyric principle of movement enunciated by Isadora Duncan 40 years ago, there has grown a rich and vital American theater art unduplicated anywhere else in the world. Among its unquestionable masterpieces are Doris Humphrey's "New Dance" trilogy, Martha Graham's "Letter to the World," and Hanya Holm's "Trend." Like all other large non-commercial arts it is badly in need of subsidy, but even the possibility of this is in the air.

An extraordinary development, and one that makes for stability and ultimate security, has been the establishment of this basic kind of dance as a medium of general education in schools and colleges all over the country. This is no mere fad but rests on the unique qualifications of the dance as an integrating method, combining creative emotional processes, orderly physical activity and the mental disciplines of formal composition.

By no means unrelated to these movements is the nation-wide upsurge of enthusiasm for folk dancing. Thousands of groups of ordinary men and women of all ages assemble regularly in large cities and small villages from coast to coast to dance the American square and European folk dances. A revolt against the artificial routines of contemporary dancing, this is also a reawakening of communal awareness and a desire to practise it in terms of natural movement and fundamental forms.

Quite apart from these developments, the European ballet has also had a revival of unprecedented dimensions, but it has resulted in nothing notable in the native field. It is dominated by dancers who are in this country not as refugees but because their normal fields of activity have been reduced by war. The situation is serious for the growth of American ballet enterprises (the most important of which has already been taken over and completely reoriented) and makes doubly necessary the financial support of the indigenous dance art.

John Martin, dance critic of the *New York Times* since 1927, has "attained the dubious position of dean in that field. What that really means is that I have been able longer than any other writer to withstand the attacks, the cajolings, the attempts at bribery and the threats of mayhem by dancers and managers." He has conducted lecture courses on dance history and esthetics, seminars on the writing of dance criticism, and symposia on dance method at the New School for Social Research; and served on the board and faculty of the Bennington School of the Dance. He is the author of *Modern Dance* (1933), *America Dancing* (1936) and *Introduction to the Dance* (1939).

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Education

I. L. KANDEL

The development of education in the past ten years has been marked by acrimonious exchange of criticisms, by uncertainty as to aims and content, and by experimentation at all levels from the nursery school to the university. All these phenomena—reflections of the critical era through which the country has passed—have ranged educators in the opposing camps favoring traditional concepts, and progressive theories of education.

The conflict between the two points of view has gradually been extended from the primary level through the secondary to the colleges. To some extent this conflict has resulted from the changing character of the increasing body of students with different abilities and interest in high schools and colleges. It is also symptomatic of the general cultural and social unrest noted in other fields by Archibald MacLeish, Lewis Mumford, and Waldo Frank.

Difficult as it is to generalize it may be said that the traditionalists emphasize what Charles A. Beard has referred to as "those values of education which endure amid the changes and exigencies of society." It is not so easy to define progressive education because its formulas have changed even in the space of a decade, moving from the "child-centered" to the "community-centered" school and attaching itself in between to technocracy, to building a new social order, to finding new values and content in the changing contemporary scene. The theorist justifies these changes on the plea that the educative process must start with the pupil in his own environment and be continued through his own experience.

How much of the torrent of educational literature the public reads is difficult to say, but a few recent books have received widespread attention outside professional circles: Abraham Flexner's *Universities — American, English, German,* which contained a devastating criticism of higher education in this country; Robert M. Hutchin's *No Friendly Voice* and *The Higher Learning in America*, wherein the author criticizes the nihilism of current concepts of higher education (in a series of articles in *The Saturday Evening Post* he extended his criticism into the field of public education in general); and the Carnegie Foundation's *The Student and His Knowledge*, a ten-year survey's objective evidence on the failure of colleges to attain even those ends which they have set themselves.

I. L. Kandel, a "critic of so-called progressive education," followed work at the University of his native Manchester with a Ph.D. from Teachers College, Columbia. A professor of education at that institution and visiting professor at several American colleges, he has made world-wide study tours of educational systems, written many books on education, and is editor of the *Educational Yearbook*.

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Engineering

HAROLD E. LOBDELL

Developments in the field of engineering have been so swift and so multitudinous during the past ten years that to make a choice on the basis of fundamental importance is, at first thought, a baffling problem. Advances in aviation, for example, in practical communications, in the applications of chemical engineering to a myriad of activities by reason of spectacular improvements in plastics, in the practical application of spectroscopic analysis, in the refinement of diffraction techniques for the study not only of crystal structures but also of welding and other stresses, in the devising of more effective and more economical methods for the utilization of forest resources, or in the development of alloy steels thereby greatly increasing efficiency of power sources—these and many other possibilities present themselves to mind at once. They are immediate, obvious, practical achievements which bear daily on the lives of all of us. That fact, however, is not a sufficient basis for selection.

If we use as standard of judgment the influence they may logically be expected to exert on the life and the destinies of the race in time to come, the most important engineering developments of the decade appear to be advances made in the use of ultra-high-frequency radiation; advances made in our effort to determine the fundamental nature of matter, these advances finding their embodiment in Lawrence's cyclotron; and advances made in the improvement of radiation to safeguard man against insidious and crippling disease, these advances being epitomized in the adaptation of Van de Graaff's electrostatic generator for therapeutic uses. It is a perhaps significant commentary on the evolution of science that all three of these milestones of achievement have been quarried out principally by the physicist.

Harold E. Lobdell is listed in *Who's Who* as an educator, but his various achievements and interests belie the simplicity of that definition, although it is true that except for two years he has been connected with an educational institution —and a single institution at that. He entered the Massachusetts Institute of Technology as a student in 1913, became assistant dean there in 1921 and dean of students in 1929—a position he still holds. In 1922 he took over the task of editing the *Technology Review* and became its publisher in 1930. During the two years that he was absent from M.I.T.—1917-18 —he was serving in the United States Infantry. He is a trustee stockholder of the Harvard Co-operative Society and member of numerous other organizations whose variety testify to the breadth of his interests: American Philatelic Society, Royal Philatelic Society of London, Engineers Club (president 1938-40), the Technology and Collectors Clubs of New York, American Geographical Society, National Association of Deans and Advisers of Men (former president 1933-34), Pi Delta Epsilon and Phi Kappa Sigma (national vice-president).

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Exploration

Nation-Wide News Service
V. STEFANSSON

The most important human activity in the Far North during the last ten years has resulted from the Soviet Union's policy of northward development. This has been a many-sided program of industry, mining, agriculture and husbandry that has involved at least 100,000 Soviet citizens for every 1,000 North Americans who have moved into Alaska or the northern half of Canada during the same decade. Perhaps the most spectacular element in the program has been the conversion of the Northeast Passage from a navigator's dream into a routine and dependable freighting seaway. This was done as part of a general preparation for defense against a "capitalist encirclement," according to which concept the Soviet Union believed herself likely to be attacked by European countries from the west and by Japan from the east.

Fifteen years ago most geographers outside the Soviet Union would have said that both the Northeast and Northwest Passages were impractical. But a coordination of meteorology, oceanography, radio reporting and airplane scouting, new to the world and as yet not attempted by any country except the Soviet Union, has turned the Northeast Passage into a usable route.

Millions of tons a summer have been carried already between the Atlantic and Pacific Oceans by way of the Northeast Passage. If the present war continues through a decade, as some now predict, and if the Soviet merchant marine is not destroyed by enemy action, there is no reason why the traffic should not be tens or hundreds of millions of tons a year.

The Northern Sea Route, although open for no more than two or three months each year, is the best protected of all possible routes. True, the Nazis can at present, with the aid of Finland, attack it at its northwestern extremity, particularly by blocking the ship canal that connects the Baltic with the White Sea. Apart from this there is little that Germany or Japan can do about Northeast Passage shipping—practically nothing if the British Navy prevents the Germans from destructive action in the White Sea and if an action of the U. S. Navy, or fear of possible action, keeps Japan out of the Bering Sea.

Since 1932 Vilhjalmur Stefansson has been a member of the staff of Pan American Airways, acting as adviser on northern operations. In recent years he has acted in an advisory capacity for various departments of the United States Government. He has, for instance, advised the Department of Agriculture on problems relating to the development of the northern frontier and is preparing a series of five handbooks for the Army, dealing with northern conditions and procedure. He is the author of many books and articles. Among the latest are *Ultima Thule* and *Iceland: The First American Republic*. At present, he is working on books about Greenland and Alaska.

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Harris & Ewing
ARTHUR W. HUMMEL

Chinese and Japanese studies may be said to have made greater progress in the United States in the past ten years than in any two or three decades of our history. The two agencies which deserve the most credit for this, the American Council of Learned Societies and the Rockefeller Foundation, have since 1929 pursued in consultation with students of Chinese and Japanese a systematic program for the advancement of East Asiatic studies in this country. Summer seminars giving brief intensive courses, the sending of selected students to Peking or Tokyo, financial help to expedite translation and other projects and to institutions for the teaching of Chinese and Japanese subjects and for libraries in these fields, comprise the substantial effort made toward overcoming our rather stupid neglect of ancient but very vigorous cultures.

The tendency now is not to establish more university departments devoted to Chinese or Japanese studies, but to assign teachers trained in those fields to other departments. It will not be long before the full influence of the already considerable number of such teachers is felt. Some are capable of utilizing original Chinese and Japanese sources in the field of international relations; some are preparing more suitable language textbooks; and many are translating literary, historical and political documents that long before now should have been put into English—such as Fung Yu-lan's *A History of Chinese Philosophy* translated by Derk Bodde and the *Han-shu* (*History of the Former Han Dynasty*), of which a substantial part has been translated by Homer Dubs.

It is fortunate that this gradually expanding body of specialists now has adequate libraries to meet most of its needs—tangible indications that we appreciate in some degree the import of our geographical position: that on the Atlantic we face the European tradition on which our culture rests, and on the Pacific tradition equally old, but still only partially known and full of promise.

Arthur W. Hummel, for 14 years Chief of the Division of Orientalia in the Library of Congress, is a graduate of the University of Chicago and received his doctorate in Chinese at the University of Leiden, after living some years in China and Japan. Mr. Hummel and his staff are kept busy supplying books, translations, and information to government agencies; providing colleges, museums and individual scholars with materials needed for research. He has lectured on Chinese history and philosophy at various universities, was president of the American Oriental Society last year, and has been editing a Chinese biographical dictionary covering the last three centuries. The first volume of this work, entitled *Eminent Chinese of the Ch'ing Period*, is now in the press, and the second, concluding volume will also soon be ready for publication.

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Fine Arts

JERE ABBOTT

The most significant development in the field of the fine arts in this country in the past ten years is probably *not* the greatly increased number of college and even preparatory school art courses, nor the rash of exhibitions, nor the large number of students engaged in "monumental" theses often concerned with "monumental" minutiae. To me the most significant development in the field of the fine arts in recent years is the more sane appraisal of art in relation to the other humanities.

The concern over pushing too many students into the study of art and luring large masses of the population of the country into museums threatened at one time to obscure the fact that studiousness is not of necessity a criterion for art scholarship; and, furthermore, that exposure to art adds nothing, necessarily, to the enjoyment of life for a great number of people.

To put this in another way: the stimulation from a work of art is visual; to a non-visual mind it may say nothing even though through a factual approach it may come to mean something. Discouraging as it may seem to some, the factual approach is valid only when something is perceived which often cannot be factually translated. Art and adjective language are frequently at an impasse. Fortunately we have come to admit this.

It is not a sad thing that the perfection of a mathematical formula can inspire one man as a rare painting does another, but we have assumed that even a smattering of beauty may be helpful. We have also assumed that art has perhaps some universal appeal which gives it power to penetrate into the lives of people exposed to it. While we have admitted the seriousness of the art historian we haven't been too clear in our minds where the dissertation left off and the painting began. We have expected the layman to learn and look, and the truth of the matter remains as always: some people take the trouble to like art and some do not.

The art superiority complex is dying. I take it as a healthy sign today that it takes less courage than formerly to admit that one has never heard of Miro.

At Bowdoin College Jere Abbott "eschewed the art courses" and after studying physical chemistry at Harvard, returned to Bowdoin to teach thermodynamics. "By a completely illogical process, that seems to have led to Princeton where I commenced the study of art." He was there for three years interspersed with considerable work in Europe, including a winter in Russia. On his return he studied for a year again at Harvard "to the considerable confusion of the registrar's office," and was asked in 1929 to assist as associate director in the work of starting the Museum of Modern Art in New York. In 1932 he became director of the Smith College Museum of Art.

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Food and Nutrition

Blank & Stoller
HENRY C. SHERMAN

Within the decade 1931-41, chemistry has accomplished its scientific identification of an unprecedented number and variety of the individual substances or chemical entities which are essential to the processes of life.

The factors thus chemically characterized and identified range in molecular magnitude from vitamin C, which is structurally somewhat similar to a simple sugar, to Stanley's virus which is molecularly so large and labile that it is almost itself a living organism. Substances like these which belong both to chemistry and general biology, and all those which belong partly to endocrinology, we surrender to the attention of our colleagues; for we have all too little space in which to speak of factors whose functions are strictly nutritional.

Among these the vitamins are outstanding; and to the knowledge of the vitamins American scholarship and experimentation has contributed a generous share. Ninety-odd years ago, G. Budd, an American physician, clearly apprehended what we now call vitamin C, and nine years ago it was chemically identified by C. G. King of the University of Pittsburgh. A little later the substance first called *vitamine*, later vitamin B_1 and now thiamin, was structurally identified by R. R. Williams and H. T. Clarke with their co-workers in New York City (a notable exception to the alleged rule that great scientific advances don't come out of big cities). And this same decade has also identified several other substances of the vitamin-B group, as well as the vitamins A, D, E and K, all of which illustrate the very important fact that a scientific "discovery" is not an isolated event, but a step-wise accumulation of evidence until it becomes conclusive.

Simultaneously with this outstanding series of scientific discoveries relating to individual nutrient substances, there has come an at least equally epoch-making advance in our grasp of the hitherto unimagined degree and significance of the influence upon our bodies' *internal environment*, of what foods we eat and in what proportions. Thus, to an extent never previously anticipated, we can consciously control the "chemical climate" which directly environs and conditions the life process. So the science of nutrition offers the individual a new order of mastery of his worldly fate; and for the community it becomes an instrument of social policy.

Henry Clapp Sherman, born of northern parents on a Virginia farm, attended Maryland Agricultural College and later studied at Columbia where he now holds the Samuel Latham Mitchill chair. He teaches and does research in food chemistry and nutrition (he declares his best discoveries have been among his students) and enjoys the "rewarding recreation" of "reading in fields which give a wider meaning to one's daily work."

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Forestry and Conservation

Harris & Ewing
OVID BUTLER

So much has happened in forestry and related fields of conservation and so much is still in a state of flux that it would seem the part of wisdom to leave to future historians an appraisal of the decade. They, I suspect, may refer to it as the bonanza age of American conservation.

Beginning with 1933 the movement grew almost overnight from a starved and struggling child into an adolescent giant fired with a great faith and with great sums of public monies to spend. By the late 30's its spending budget was upwards of a billion dollars a year. Through various governmental agencies it put its mark on the backwoods schoolhouse, the farmers' fields and the slums of the great cities. It made conservation a common word to common people.

We of today have been too close to the swiftly moving spread fairly to appraise all that has been done or to bring into clear focus those larger and more permanent things that will direct the future. Viewing the period broadly, however, some high lights of special significance stand out.

First, the conservation of our soils has assumed great importance and has been brought into the national conservation program in a large way. It seems certain to retain its merited place.

Second, the importance of maintaining forests at the headwaters of streams and their influence in conserving water and controlling floods has won Congressional recognition and national acceptance.

Third, the question of whether public control of the cutting of timber on privately owned land is necessary to protect public interests has been brought to sharp issue.

And finally people have been made aware as never before of their intimate dependence upon natural resources and of the need of protecting and restoring them. This is now being driven home by the war. The educational influence of the era may well be the most fundamental factor in molding both public and private conservation policies of the future.

Ovid Butler began his professional life as a newspaperman, but his journalistic career was brief. In an effort to get as far as possible from printer's ink, he acquired an M.F. in forestry at Yale and entered the U. S. Forest Service. As a government forester he spent ten years in various capacities in the national forests of the West. He then became assistant director of the Forest Products Laboratory at Madison, Wis., main source of information on the military use of wood in World War I. His present position as secretary of The American Forestry Association and editor of its magazine, *American Forests*, takes him all over this country and Europe, studying and promoting forestry and conservation. One-time president of the Society of American Foresters, he was an American delegate to the World Forestry Congress at Budapest in 1936. His *American Conservation* (1935) is now being revised.

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Geography

Fabian Bachrach
JOHN K. WRIGHT

What the historian of the future will point to as the most important trend in geographical studies in this country during the past decade may well be something of which the geographer of today is quite unconscious. He may, however, characterize the period in general somewhat as follows:

"The widespread prevalence of suffering and uncertainty—economic depression, recurrent droughts, gathering war clouds—affected all humanistic studies and geography along with them. Scholars were impelled to concentrate research upon immediate problems of human welfare, and placed a premium on the concrete applications of special knowledge and skill. The decade was marked by rapid advances in the techniques of mapping from air photographs and in the actual production of maps of many kinds—a response to the need for basic facts as to *where* specific maladjustments exist in the social and economic structure. The pronounced trend toward increasing collaboration with others in the investigation of matters too vast and complex to lie within any one field resulted in such cooperative volumes as *Pioneer Settlement* and *The Limits of Land Settlement* dealing with the question of population pressure, international migrations, and the opening up of undeveloped regions. To these studies geographers contributed essential connecting links and a unifying point of view.

Many within and without the government service and in conjunction with experts in related fields grappled with problems of soil erosion and conservation, of flood- and drought-control, of internal migration and the redistribution of farm populations, and, at the close of the period, with a host of realistic issues created by the war. It was, moreover, a decade of more than usual ferment in the minds of the more speculative as to the nature of the field and what it ought to be—a ferment expressed in lively methodological controversy."

No one can predict whether he would go on to explain that the most powerful influence on the later development of geography emerged from this controversy or from the brewing of new ideas in the crucible of researches directly concerned with contemporary social problems.

John K. Wright, librarian of the American Geographical Society for 17 years and its director since 1938, devotes much of his time to its publications which include the *Geographical Review*, numerous books and maps, and such projects as a great map of Hispanic America in 107 sheets (an undertaking now nearing completion). He has edited some 15 volumes and the Society has published his books on medieval geography and geographical bibliography. He also writes reviews and notes for other journals and takes a deep interest in the development of new instruments and techniques for mapping from aerial photographs.

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Law

Associated News, Inc.
JAMES M. LANDIS

The last decade has seen an extraordinary series of changes in the content and procedures of law. Many are of legislative origin and are easily recognizable under such terms as the National Labor Relations Act, the Wages and Hour Act, or the Securities Act. As such their immediate effect is widely known, but their greater significance lies in the fact that they have reversed earlier legal postulates of long standing. Most of the changes concern the relationship between government and business, altering profoundly the concern of the public with the methods of producing and selling goods. That movement undoubtedly owes its origins to the consciousness generated by the depression that business, because of its ramifying effects upon the public, must take upon itself the responsibilities of so conducting its activities as to meet not merely the ethical standards of the nineteenth century but also to produce positive gains for the public as a whole.

Coincident with this movement has been the enormous rise of administrative law. The new obligations that have been created, the new human claims that have been recognized, have been entrusted in the main to administrative tribunals for their protection rather than to courts. In part, this movement represents a need for expert advice that the common law failed to develop. In part, it demonstrates a belief that better results can be achieved by these new tribunals, free to develop procedures and techniques differing from those that traditionally have held sway.

A third significant factor in the shaping of law has been the growth in law schools, at the bar and in the courts of a more extensive pragmatic approach to law. An earlier generation held to the faith that judges do not make law but only find it. Today the issue turns upon the materials that they may justifiably use in the process of making law and the nature of the law that they have made. That the judge occupies the role of statesman in public law is recognized; but his occupation of that role in private adjudication is equally apparent. An appreciation of these facts tends to make law a human, dynamic institution for the achievement of justice between man and man, observable and subject to criticism for its shortcomings and not the majestic brooding in the sky of an earlier age.

James M. Landis, dean of Harvard Law School since 1937, has often been called upon by various departments of the United States Government in connection with the new legal problems and developments he mentions. He was a member of the President's Emergency Board on the National Railway Strike, 1938; special trial examiner, United States Department of Labor, 1939; consultant, National Advisory Commission, 1940, War Department, 1941. He is the author of *Cases on Labor Law* and *The Administrative Process*.

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Mathematics

R. G. D. RICHARDSON

The fields of mathematics which have been particularly active during the past ten years, and where the most spectacular achievements have been made, are the theory of numbers, algebra, topology and the theory of probability. In the first the Russian Vinogradov made a decisive step toward solution of the famous so-called Problem of Goldbach, formulated in the 18th century, according to which every even number should be capable of representation as a sum of two prime numbers; Vinogradov proved ingeniously that every odd number can be represented as the sum of three prime numbers.

In algebra and topology many results of primary importance were obtained and methods were developed which will prove useful to other domains such as analysis, mathematical physics, etc.

Neugebauer's work furnished entirely new light on the history of mathematics, particularly of mathematical astronomy in Babylonia. It is not too much to say now that much attributed to the Greeks dates back 1500 years earlier.

Among the recent trends in mathematics in this country should be mentioned a growing interest in applied mathematics. The fundamental sciences begin to be acutely aware of the deep gap existing between pure mathematics and applied sciences. The opening of a Summer School of Applied Mechanics (1941) at Brown University was a notable step in the direction of filling this gap. This was a first step in a development which may prove very important. The emergency has shown some weaknesses in our mathematical preparation.

Much research has been done during the decade and in it America stands as the leader in many branches of pure mathematics. Deserving of special mention is a new journal, *Mathematical Reviews,* abstracting international mathematical literature; it is one of the publications of the American Mathematical Society which celebrated its semicentennial in 1938. (This was an outstanding event for mathematicians. A history of the Society and a volume of addresses were published to commemorate it.) The success of Lancelot Hogben's *Mathematics for the Million* showed a wide interest in the field among laymen. Also to be recommended are the recent W. R. Ball's *Mathematical Recreations and Essays* (new edition by Coxeter), *Mathematical Snapshots* by H. Steinhaus, *Men of Mathematics* by E. T. Bell and *A Mathematician's Apology* by A. H. Hardy.

Dean of the Graduate School of Brown and head of the mathematics department, R. G. D. Richardson served the American Mathematical Society as secretary for 20 years. He now devotes much time to Brown's efforts to build up a program in the sectors of applied mathematics formerly dependent on European research.

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Medicine

HUGH CABOT

The past decade has been chiefly characterized by the effects of pure science on the modern practice of medicine. Progressively for 50 years and more rapidly during these ten, observed fact is taking the place of guess work. Prevention of disease, partly by the use of vaccines and partly by the greater accuracy of diagnosis, has enormously reduced mortality, particularly among children, and is providing the world with increasing numbers of people over 50.

The next most striking change has been in the field of physiology. Here chemistry, physical chemistry and bio-chemistry have added much to our knowledge of bodily processes. The field of nutrition and nutritional disorders has been revolutionized by the identification of vitamins and hormones, although their precise position is not yet clear.

Developments in physics and biophysics, almost equally important, have offered new uses of heat, light and electricity. The possibility of raising the temperature of the body for considerable periods of time to levels previously believed to be fatal may or may not be of permanent importance but is a step along the road to understanding of uses of heat; the sun has been rediscovered and therapeutic possibilities apparently well known thousands of years ago are being enthusiastically adopted with rather vague regard to possible consequences. Expanding possibilities have been revealed by the X-ray, both in diagnosis and treatment. We are still playing with its effects upon the tissues of the body afflicted by the madness we loosely call cancer, and though this is important in our advance it is a fairly safe prediction that the defense against this disease is likely to be found in the field of bio-chemistry rather than in physics.

Quite as important as the improvements in medical practice has been a sudden recognition of our failure to distribute good medical care to anything like the whole population. Unless our improvements are made widely available they may in effect weaken the structure of our society. Medical care must be articulated with social change. A growing consciousness of this—the real meaning of socialized medicine—has been a striking development of the last ten years.

Hugh Cabot's education was shockingly orthodox (Harvard, Harvard Medical School). There followed fifteen years of private practice—remunerative—and teaching—unremunerative. A four-year interlude of war. Then ten years as professor of surgery and Dean of the Medical School at the University of Michigan. From 1930 through 1939 he was consulting surgeon at the Mayo Clinic and a professor in the Graduate School, University of Minnesota—a most rewarding chance to study and practice group medicine and teaching in the graduate field, an opportunity vaguely sought for many years.

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Motion Pictures

FRANK S. NUGENT

By far the most important development in the motion picture industry during the past ten years has been the growth of government interest in the industry. The Neely bill, the Federal anti-trust suits, the consent decree, the attempts to make producers divest themselves of their theater holdings, the recurrent congressional investigations, even (to some degree) the decency crusade—all suggest unmistakably that some form of governmental control of the movies is around the corner, if not already here.

The reasons are not hard to find. Motion pictures rank with the press and the radio as the most potent forces in shaping national thought. Our press remains largely free because its control is decentralized; radio was forced to surrender much of its freedom when individual stations were linked in national networks; the screen escaped government attention just so long as its production - distribution - exhibition branches were loosely knit and widely held. It aroused attention the moment the reverse became true. When sound revolutionized the film industry 15 years ago it also provided big business with the opportunity to gain control of pictures through ownership of the principal American sound patents.

The record of 1934-6 makes a grim story of studios going into receivership because banks would not advance credit, or losing control in exchange for it. When Carl Laemmle sold his stock in Universal in 1936 the last of the pioneer film men lost control of his studio. In firm command of the eight major producing companies were the Morgan and Rockefeller interests—the former through Electrical Research Products, Inc., a subsidiary of Western Electric, which is a subsidiary of the American Telephone and Telegraph Company, which is Morgan; the latter through RCA Photophone, a subsidiary of the Radio Corporation of America controlled by Rockefeller through Chase National Bank.

How much of this control is active is of course conjectural, but it is barely possible that business has a stake in such questions as labor and war, and may occasionally lay down a general policy. While that condition exists governmental curiosity about the industry becomes a part of a normal democratic procedure rather than —as we are apt to hear—an abridgement of democratic rights.

After five years of reporting and rewriting on the *New York Times* Frank S. Nugent, Columbia '29, "stumbled into" the motion picture department and in 1936 was named the *Times*' critic and editor. Twentieth Century-Fox invited him to Hollywood in 1940 to write. "I suppose every critic secretly believes he 'could do it better.' Anyway I thought it would be fun to try. So here I've been. The work has been provocative and provoking, but I'm still learning about pictures."

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Music

DANIEL G. MASON

In the years 1930-40 we have made decided progress—perhaps more than in any previous decade—toward a mature and self-respecting estimate of our own American music, an attitude similar to that pointed out by Van Wyck Brooks in the art of literature a good deal earlier. Our childish feelings of inferiority, even servility, toward Europe are passing, though by no means past. Such an emancipation from dependence on older cultures is not peculiar to us alone: Bohemia, Spain, France, Russia have all taken their turn at it; England experienced it about a generation ago.

Only a few of the subtle yet crucial transformations in psychological atmosphere attending such a change, both as effect and as cause, may be mentioned here:

Critical comment: A sophisticated, quasi-snobbish air of apologizing for Americans who presume to write music differently from Europeans is felt in such books as Rosenfeld's *An Hour with American Music* (1929), Cowell's *American Composers on American Music* (1933), and even Virgil Thomson's *The State of Music* (1939). The simpler fact-finding attitude of John Tasker Howard in his *Our American Music* (1931) also characterizes his recent *Our Contemporary Composers* (1941). Similarly Oscar Thompson, as editor, provides in his *International Cyclopedia of Music and Musicians* (1938) a reference book truly international—as fair as it is readable.

Folk-music study: The facts here are too complex even to summarize, but the growing interest in native sources must be evident to all who have heard of the diverse activities of Powell, Lomax, Pullen, Jackson, Ernst Bacon, Joseph Maddy and many others.

Records: It shames commercial timidity that there is even today no recording of such a masterpiece as John Powell's *Rapsodie Nègre*, but other characteristic if seldom great native music is becoming slowly available: Loeffler's *Music for Stringed Instruments* (Victor) and Quintet (Schirmer), MacDowell's D minor Concerto (Victor), Sowerby's *Comes Autumn Time* (Victor) and Randall Thompson's Second Symphony (in preparation by Victor).

The most reluctant aids in our music's passage into maturity are the prima donna conductors, whose interest is severely limited by their desire for sure-fire effect. But even they will probably succumb in the end.

Of the 16 books chosen by the National Music Week Committee to "create new music lovers" five were Daniel Gregory Mason's. A noted composer as well, and professor of music at Columbia, Mr. Mason's own choice as to his "most lastingly valuable contributions" are his *Lincoln Symphony* (1937) and his two books, *Artistic Ideals* (1925) and *Music in My Time* (1938).

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Physics

P. W. BRIDGMAN

The physics of the last ten years is characterized by progress along two main lines. On the experimental side there has been spectacular progress in our knowledge of the atomic nucleus. This experimental development has been made possible by the invention of various "atom-smashing" machines, of which the cyclotron is the most widely used and the best known. The construction of the machines is a major engineering feat and demands heavy financial outlay. The largest, weighing approximately 4,000 tons and costing in the neighborhood of 1¼ million dollars, is the cyclotron now being constructed by E. O. Lawrence at the University of California.

These instruments are disclosing the extraordinary complexity of the nucleus of the atom; chemical elements are transmuted, either by decomposition or synthesis, and hundreds of new elements have been created, the possibility of which was not previously suspected. Many of the new elements have only a brief lifetime and their atomic instability is often accompanied by radioactivity. The radioactivity of these new elements is proving to be a most powerful new tool of research in chemical and biological problems.

A second outstanding development is the remarkable progress in our theoretical understanding of chemical and physical processes which involve the interaction of different atoms. This was practically the entire known subject-matter of physics and chemistry before special instruments were invented for getting at the nucleus of the atom. New understanding has come by the development of wave mechanics; at present this is a highly mathematical field, and special training and abilities, often combined with arduous numerical calculations, are necessary for anyone who hopes to get new results.

There are signs, however, that new intuitive points of view are arising, so that it is not too much to expect that presently the notions of wave mechanics can be handled as easily as, for example, the notions of the calculus, which were strange to the contemporaries of Newton and Leibnitz. A recognition of the fundamental role of wave mechanics has involved a reconstruction of the conceptual foundations of physics, which perhaps history will appraise as having been one of the great intellectual revolutions.

P. W. Bridgman was born in 1882. He entered Harvard as a freshman in 1900, and has been connected with Harvard ever since. He is now professor of physics. His experimental work has been concerned principally with an investigation of the properties of matter under high pressure. This work has been described in articles in the various technical journals. In addition he has been concerned with examining the basic concepts of physics, and has published a book on the subject, entitled *Modern Physics.*

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Psychiatry

Associated News
GEORGE S. STEVENSON

The last decade has been one of unparalleled activity in the field of psychiatry. Provision for the mentally ill (who occupy some 58% of our hospital beds) has been greatly improved in some states, although still miserable in others. Investigations provided by The National Committee for Mental Hygiene and the U. S. Public Health Service have stimulated improvements in many quarters. The much-talked-of increase of mental disease is definite only in the case of disorders due to arteriosclerosis—a fact not surprising in view of our increasing life expectancy.

Immense gains have been made in the time and faculty allowed psychiatry in medical curricula, and in support of research in this field. The Rockefeller Foundation has adopted psychiatric education as a major interest. Even more important, the psychiatric staff participates in the diagnosis and treatment of general medical and surgical cases in which obscure psychological factors often influence the success of treatment. A new journal, *Psychomatic Medicine,* deals with this phase of work.

Many general hospitals have established psychiatric departments whereas they used to avoid the acceptance of such cases. This has given them a consultation facility usable by the whole hospital. About six years ago a certifying Board of Psychiatry and Neurology was established to certificate qualified practitioners in the field.

The introduction of insulin shock inaugurated feverish activity in the effort to devise new attacks on dementia praecox. Metrazol, electrical and surgical interference with brain function have produced astonishing results. Distinct progress has also been made in the recognition and understanding of childhood dementia praecox and treatment of other problems of childhood have undergone impressive changes. Treatment once dependent upon altering the situation of the child now also includes techniques for more direct influencing of the child's attitudes. Child guidance clinics have taken on new significance and are being used abundantly by community agencies as consulting services.

No impressive advances have been made in college mental hygiene, although recently devised non-didactic methods of teaching mental hygiene to school children show promise.

After training at Johns Hopkins and a period of research George S. Stevenson taught at the University of Minnesota. In 1926 he joined the staff of The National Committee for Mental Hygiene; as medical director since 1939 his work is "concerned with the developments of community facilities and with the planning and organization of psychiatric clinics. This has necessitated frequent visits throughout the United States at least once a year. At present the national emergency is occupying considerable attention."

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Psychology

OTTO KLINEBERG

Psychology during the past ten years has undergone such a degree of specialization that it is exceedingly difficult for any one person to give an adequate survey of its many-sided development.

To one interested mainly in its social aspects perhaps the most striking trend is the increasing realization of the extent to which social factors enter into the development of the individual. This has come about partly through a growing concern with what anthropologists and sociologists have had to say about the impact of culture upon personality, and partly by the introduction of social factors into the laboratory by psychologists themselves.

The study of personality has been advanced through increasing emphasis upon the early development of individual differences in young children, as well as by the discovery of new methods, known as "projective techniques," through which these differences reveal themselves. There has been a continued concern with certain modern aspects of the mind-body relationship, not only in the emphasis upon constitutional factors in the explanation of behavior, but also in the whole field of psychosomatics.

Other continuing problems have been the relative contributions of nature and nurture to intellectual performance and the alleged changes in the intelligence quotient under the influence of nursery school training. A controversy has also raged about the existence of the phenomenon of extrasensory perception.

The last ten years have seen a marked decline in the popularity of behaviorism. Psychoanalysis continues to occupy a prominent place, although academic psychologists still disagree in the extent of their acceptance. In this field one of the most significant developments has been the attempt to submit psychoanalytic concepts to experimental verification.

Another important development has been the creation of techniques and procedures for the study of attitudes and the modification of attitudes; the whole problem of the psychology of propaganda is being handled with increasing success.

Within recent months psychologists have entered into the defense effort to an increasing degree but it is too early to evaluate the extent of their contribution in that field.

Otto Klineberg, after receiving his master's degree in philosophy from Harvard and his doctor's degree in psychology from Columbia, went to Europe (on a National Research Council Fellowship), where he studied particularly the alleged differences between the Nordic, Alpine and Mediterranean "races" in France, Germany and Italy. Upon his return he spent two years as research associate with Franz Boas. In 1931 he joined the department of psychology at Columbia where he has been ever since. Some of his publications are: *Social Psychology*; *Negro Intelligence and Selective Migration*; *Race Differences*.

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Radio

LEWIS H. TITTERTON

The greatest change that has taken place on the writing side of radio has been the switch from the more or less amateur writer to the very definitely professional. The earliest writing, done by people exploring a new medium—many of them having had no writing experience before, others being drawn from the ranks of teachers, clergymen and so forth—leaned heavily upon existing material—Bible stories and true episodes from history. Today the great bulk of writing is original and adaptations play a small role.

The daytime serial, practically unknown when THE AMERICAN SCHOLAR was born, today occupies a formidable part of broadcasting schedules. Starting with one or two well-written programs, its rapid growth led to the introduction of many more. Many of the early stories were very badly written but the tide has turned and the caliber of writing—not only in this field, but in radio in general—has greatly improved.

The whole realm of public service programs has achieved standards not thought of some years ago. Professional writing is the rule, not the exception, today. Program organizers have come to understand that a program might just as well not be prepared unless the public will listen to it. The so-called experimental series to which the major networks have given time for several years have undoubtedly contributed to the advance in technical proficiency of radio writing. Not a few men who learn new techniques in this school are enabled to carry over this skill into the field of the commercial program, to its enrichment and improvement.

Without being invidious it might perhaps be wise to mention, among the flood of books dealing with radio writing in the past few years, Erik Barnouw's *Handbook of Radio Writing* and Max Wylie's *Radio Writing*. Also available now is an increasingly large library of radio plays; Max Wylie's annual volume of *Best Broadcasts of 194–* will repay study, as will Arch Oboler's *Fourteen Radio Plays*. In fact, the radio play has a definite and well established place in the realm of writing today.

Arriving in this country as a young Cambridge graduate, Lewis H. Titterton studied at Harvard for two years and, in 1925, became assistant editor of *The Atlantic Monthly*. After several years with Macmillan he joined the National Broadcasting Company in 1932 as head of the literary rights division, a department merged in 1936 with the continuity division. As manager of the newly-formed script division he now heads both. His job implies responsibility for copyrights of all material spoken over the air, the management of a group of staff writers and the engaging of independent writers for special purposes, and the supervision of a music research section. He serves in addition as a member of the Program Planning Board of the Red and Blue Networks.

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Sociology

American Photo
ROBERT M. MACIVER

The outstanding developments in sociology have consisted of the formation, refinement, and application of new methods of attack rather than of any arresting revelations concerning human relationships themselves. But the result has been a very considerable extension and some deepening of our sociological knowledge.

Among the significant directions of scholarly endeavor are the newer studies of community life, in which there has been a focussed exploration of social stratification or of social change. This approach is well exemplified by the second Middletown study of the Lynds, *Middletown in Transition,* by the village studies of E. de S. Brunner and Kolb, by the urban studies of Burgess, Wirth, Shaw and Faris.

Another promising line is the investigation of the technological factors of social change, with which the names of Ogburn, Stern and others, are associated. And quite new is the study of the effects of economic crises on various aspects of social life, admirably exemplified by the study of Stouffer and Lazarsfeld on *The Family in the Depression.*

Much attention has been devoted to race relationships, particularly Negro-white relationships, and the problems attendant on these relationships have been illuminated by the work of Frazier, Dollard, Davis, Kleinberg and Powdermaker. Socio-psychological studies have been advanced in a variety of directions, such as the application of psycho-analytic methods by Horney, Kardiner and others, and the exploration of the life history approach by Znaniecki, Abel and Dollard. Statistical methods are being applied over a much wider range to such subjects as population and public opinion and even to the secular movements of large-scale social and cultural history, as in the Neo-Spenglerian volumes of Sorokin.

Space forbids the mention of manifold activities in other directions. We cannot conclude, however, without referring to the fact that under present conditions sociology as science has practically disappeared from the continent of Europe.

Robert M. MacIver, executive officer of the department of social science at Columbia University, started his teaching career as lecturer in political science at Aberdeen University. He taught also at the University of Toronto and has written widely on sociology and political science. His latest book is *Leviathan and the People.* In his political writings he has been "largely concerned to interpret the state as a particular and limited type of social organization, in contrast to the comprehensive community. This I regard as a realistic conception implicit in the analysis of the methods and conditions of political control and as the foundation for a working theory of democracy." In his sociological writings he has "endeavored to work out what seems to me to be particularly lacking in American sociology, viz., a systematic frame of reference."

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Theater

JOSEPH W. KRUTCH

It is generally agreed that American playwriting and the American theater entered a new phase about the time of the first World War. The next ten or twelve years saw the production of plays which seem to most critics far more significant than any previous American dramatic writing. During that decade Eugene O'Neill won an international reputation as a man of letters as well as an author of successful plays and other writers whose reputations now seem most solid began their careers. The stock market crash of 1929 and the depression which followed drastically reduced the number of theatrical productions and gave a new turn to playwriting. The iconoclasm of the new drama which had been primarily moral, esthetic and intellectual, now tended to become more specifically political and economic. If the Theater Guild had been the most characteristic institution of the twenties, the Group Theater and the Theater Union, both specializing in the drama of social and political criticism, became prominent in the thirties.

However, the response of the audience was not particularly encouraging and three or four years ago there was evident a distinct decline in the effort to use the theater for doctrinaire propaganda. Clifford Odets, by far the most talented of the new playwrights, turned to plays which were less obviously political preachments and William Saroyan, certainly the most talked-of new writer, cultivated a humorous and whimsical sentiment far removed from realism or politics.

The new trend seemed to be away from naturalism as well as from propaganda and in the direction of greater intensity—perhaps even in the direction of poetic drama, but the outbreak of the second World War brought another change. Four of the most successful plays produced during the last three years have dealt with the conflict in a distinctly topical manner and it is possible that the theater of the next few years will be largely concerned with the war and its implications.

It would of course be rash to guess how many modern American plays will remain permanently interesting, but those of the last twenty years compare very favorably with any written in Europe during the same period.

Joseph Wood Krutch has been drama critic of *The Nation* since 1924 and until 1936 was also a member of the editorial board of that periodical. Since 1926 he has been professor of English at Columbia University where his courses include both undergraduate and graduate courses on dramatic literature. He has contributed to many magazines and is the author of books dealing with various literary and speculative subjects, the most recent being *The American Drama Since 1918*. During 1940-41 he was president of the New York Drama Critics Circle. His hobbies are natural history and photography.

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England and the English-Speaking People

JOHN ERSKINE

GREAT BRITAIN and the United States agree that Hitler and Nazism must be defeated. They realize that he'll keep them busy for some time and that he's more dangerous than at first he seemed. So far we are as one, but from there on a division threatens.

England makes no bones about her disappointment in the help we have given; she admonishes us to wake up before it is too late. We find it natural to take the advice otherwise than perhaps it was intended. In a world where everyone else is realistic why shouldn't we be so too? If our sons are now training for a war which is ours would it not be wise, say some Americans, first of all to equip our own armies and only afterwards give away what we can to our friends?

England urges us to give arms first to her. She thinks she should come first because, she says, she is defending us. We regret, some of us, that she advances such an argument. She is defending herself, and she has made such a gallant job of it that the whole world admires her, even, I'm sure, the Nazis. She has also tried to help other democracies under attack but there, for all her gallantry, she has been less successful. If Hitler ever gets at us we must be our own defense. England has her hands full at home.

Is it treason to say this? Does it sound too friendly to the Nazis or too unfriendly to the English? If you tell me it does I reply with the deepest respect that perhaps your emotions prevent you from thinking straight. The defeat of Nazism, I repeat, is the one purpose in which we all can join. Our post-war plans, however, are another matter. What I here say about

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them is prompted by no unfriendliness to England. I have as much sympathy for England as a man can have who is an American. And between an American and an Englishman a distinction is sometimes made, most often by the English.

The difference, as an American sees it, is between an old world and a new. Which is better is a matter of taste, but they aren't the same. In a crowded world you win your place in the sun by pushing someone out of the way. In a new and unoccupied land there's nobody to push; you can have all the sun you want if you're willing to work. It affects the character. A gentleman, as the old world knows, shouldn't work; he should rule the workers.

There's another difference. England is Anglo-Saxon. Other races are admitted to the land but they haven't been encouraged to come in large numbers. England like Germany, therefore, has kept its sense of race. Though it fights Germany now on high grounds of right and wrong, old habits of the tongue slip into official statements, giving the impression from time to time, an impression of course incorrect, that this is a struggle for race supremacy.

We in the United States, on the other hand, are a mixture of all races and the idea of race supremacy offends us profoundly, for it would make it impossible for us to get on comfortably with our next-door neighbor. We have no ruling race and no ruling class. Those matters were among the issues decided by the American Revolution, a war fought not to destroy England but to get free of it. Washington, Franklin and other leaders deliberately organized an English-speaking people, a conglomeration of races, free to develop into a new kind of unity, unhampered by class privilege or by the other British traditions which they were convinced would always be unfavorable to the growth of the colonies.

It's extraordinary, and I believe most unfortunate, that at this moment which calls for harmony between England and the United States, the British should revive the issues of the

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American Revolution by suggesting that we scrap our past and rejoin the Empire. Some of our fellow-citizens in private life have urged on us the advantages of union now. We have had novels which tell how mistaken the Founding Fathers were and how admirable the Tories. From the same quarter we are prepared to hear that Benedict Arnold was no traitor but a far-sighted Anglophile. But our public men have been reluctant to take part in this propaganda. Their place in public life might not be secure if they did. The pressure on us all to save the world by becoming Englishmen is exerted by the English, by their recognized political leaders. There has already been debate in the House of Commons as to the terms on which we should be permitted to acquire citizenship in the Empire, or the British to acquire citizenship in the United States; and though the Speaker cut off the discussion on the ground that it was premature, the propaganda has continued even more publicly. On September 17, according to a United Press dispatch, a former cabinet member, addressing the Liberal Party Council, expressed the hope that the Roosevelt-Churchill eight-point declaration would lead to a union of Britain and the United States. "Churchill had an imaginative idea," he said, "in offering France common citizenship with Britain. There is far more reason for common citizenship with America. If we can replace the Declaration of Independence with a declaration of inter-dependence, we should lay the firmest foundation for permanent world peace."

There is no danger, I think, that the British will repeal or replace the Declaration of Independence but at this moment it is unfortunate that they should make the suggestion. It forces our attention on the differences of social and political ideas which caused the American Revolution and which have persisted to this day. No doubt the American Tories were sincere and admirable, but from our point of view they took the wrong side. Now more than ever it seems to us that the Revolution was necessary, inevitable, and to mankind in general profoundly rewarding. England's colonial policy was out of date; under it

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the American colonists felt that the new world could never make headway. Having disentangled themselves they inaugurated what has become our kind of society, our kind of democracy. When England now invites us to join her Empire, which to an amazing degree is still conducted on the policy against which our predecessors rebelled, she must forgive us if we appreciate only more deeply that Declaration of Independence which she, if she could, would replace. The colony to which she chiefly turns in her extreme hour is the colony that left her. Those Tories whose merits are now lauded left us for Canada; but under the policy to which they were loyal, Canada, after 150 years, though its territory is larger than the United States and its undeveloped resources enormous, has a population of only thirteen million. Australia has six million, New Zealand a million and a half. The British Empire comes to a magnificent total, if we count the people of other races and other colors whom Great Britain rules, but the Anglo-Saxon part of the Empire is little larger than the population of Germany, perhaps not so large. It comes to slightly more than half the population of the United States.

If I heard an American express a wish for British citizenship I should be for several reasons deeply puzzled. A wish to live in England, in pre-Hitler England, is of course understandable but the British are far from inviting us to move over and take up residence. There's no room for us. The small island can't support more than the forty-one millions now crowded on it, and the land for centuries has been in the hands of the ruling class. Since it has long been impossible for the Anglo-Saxon race to expand in the mother country there has been and still is a constant migration. We might have expected the migrating Englishmen, the ablest and the most energetic of their race, to settle in their own colonies, but just because they are able and energetic they usually prefer to go wherever opportunity can be found; they usually settle in countries which are not part of the British Empire.

In these migrations there is a system of selection. Properties

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in England are inherited from elder son to elder son, or if the law does not compel this sequence the British follow it through love of tradition. In the humbler walks of life the customs of property owners are imitated; the elder son inherits his father's job. In all classes the younger sons, if they have enough pride and energy not to accept the leavings at home, get out and make their own fortune.

They do it very well indeed. They are the Anglo-Saxon race at its best, building a new world instead of coddling and propping up an old one. But the steady migration of able and energetic men has left the stay-at-homes, the ruling class and their docile servants, in a constantly worse plight. They of course would not agree with this statement; they probably would contend, like a conservative woman I met in South America, that the elder sons of elder sons automatically inherit the family brains. But the younger sons of younger sons are very numerous, and the last two centuries have convinced us that England has one future and the English-speaking people another and that the two futures grow not more alike but further apart.

What England's future is I don't presume to guess. Certainly the Empire has been undergoing changes. England has been a fabulous commercial power, all the more fabulous when we consider her lack of certain important raw materials and the distance from which she has had to import them. Her power was based on the fact that she was the greatest manufacturing nation in the world. To protect her imports and exports she built and maintained her superb fleet, and having in her hands this instrument, primarily commercial, she used it for political controls and pressures. Now the United States and Germany surpass her as manufacturing nations and her fleet has become vulnerable since ships burn oil, of which she has no natural supply at home. The unrest of India makes her aware of the comparatively small number of Anglo-Saxons remaining in her Empire. Her ruling class, however, will not readily concede that their day is over; they identify the future of civilization with their future. Again we must ask forgiveness if it occurs to us that

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their wish to replace the Declaration of Independence may imply a hope to govern us and direct the use of our resources.

We are told by some American observers as well as by the British themselves that the present war has brought a democratic change. When peace comes, they say, the English poor will no longer be poor and the ruling class will cease to enjoy its special privileges. I am not the only American who takes the liberty of remaining skeptical. We see no signs that the ruling class in England will voluntarily change its ways or that the lower classes will insist on their doing so. We remember the promises of reform in the last war. The Englishmen we admire today are the working men, those who have stuck to their heroic job and whose wives and children have taken most of the bombing. We know the unshaken courage of humble London folk. The account has come to us from members of a more privileged class, not infrequently bearing titles, who are safe here in the United States passing the hat. The workers are not sent over to tell us what they need. Perhaps they belong to the class which can't be spared.

We in the new world simply cannot look on these matters as the English do. We have sympathy for them when they are in trouble or when they are attacked, just as we wish to help, through the Red Cross or otherwise, any people, anywhere, at any time, who have met disaster. But when we are invited to plan a common future we soon find that the English ruling class understand us as little as we understand them. Perhaps the heroic workers think it quite proper that the children of their rulers should have been cared for first when bombing threatened or that titled folk should be over here urging us to give more. A story was circulated recently about Winston Churchill which the British Information authorities surely would not have released if they hadn't thought it put him in a favorable light. According to the dispatch a tobacco company offered to sell him his favorite cigar in bulk at a reduced price, but not wishing to encourage hoarding he said he would continue to pay the retail price of three shillings. Mr. Churchill is a great favorite in this

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country and he frequently is shown in the newsreels, almost always with a cigar. And almost always someone in the audience says, "Three shillings."

If the class which still smokes three-shilling cigars has made a pact with Soviet Russia we are not on that account convinced that the rulers of England have changed. We think the essence of the matter is in that private remark which got into the press and was challenged in Parliament by the one Communist in that body. A member of the government started trouble, you remember, by saying he hoped both Russia and Germany would break each other's neck, or words to that effect. When the Communist member told the Prime Minister it was improper to make such a remark about an ally, Mr. Churchill retorted that he preferred not to receive advice from one "who, it is notorious, has to change his opinions whenever he is ordered to by a body outside this country." Later in the day the Communist apologized to the Prime Minister. Nobody seemed to think the Prime Minister need apologize for the revelation of his real feeling toward Russia.

The English who left the island and went out into the world have usually made straight for the central currents of life and not only have submitted to natural change and evolution but often have been ahead of their times and have given history its bent. The English who stayed home, the ones who ask us to come back, quiet down, learn to act like gentlemen and help lift the mortgage off the old place are behaving now as they behaved twenty-five years ago, as they probably behaved a hundred years ago and as they will continue to behave. For stability of character they are perhaps the most remarkable people in history, and having spent much of my life studying them, their literature, their politics, I would question neither their sincerity nor their eccentricity. Perhaps it is we, not they, who are eccentric, but the point is that somebody is out of step and it makes no practical difference whether it's the minority or the majority. Their logic is not ours, nor their kind of tact. When they address us on serious topics, as on this matter of displacing the

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Declaration, they apparently think it good form to assume that we have neither intelligence nor memory.

But we recognize certain patterns repeated from the first World War. England then began by fighting in self-defense and in aid of her allies. When the conflict grew hot she discovered that she was fighting our war. She didn't ask us to help her; she told us we must get into the fight in order to save our soul. So far as I know she never told Spain or Holland or Scandinavia that by remaining neutral they were running any spiritual risk. Our distinction was that we could supply what she wanted. She took it, and called us Shylock.

The reproaches have begun again, even while suggestions are made to replace the Declaration of Independence. On August 25 the Manchester Guardian was deeply grieved at us because we thought goods donated under the lease-lend arrangement for England's war needs shouldn't be sold by the English in South America in competition with the American manufacturer of the articles. "We have deliberately sacrificed our former export trade on a great scale," said the reproachful editor, "and the United States will reap the benefit. Americans perhaps hardly realize what we have given up, and some of them unfortunately do not want to realize it."

We'd be glad to realize it but we can't. Not until plain words change their meaning. England's great export trade is ruined by the war but it is untrue to say she deliberately sacrificed it. Germany sacrificed it for her, and against her will. She is short of ships, and what is worse, she is too busy producing war material to manufacture articles for export. That's why she worked some lend-lease material into things to sell. She had to have money so she took it that way.

We begin to hear threats as to what will happen if we don't replace the Declaration of Independence by a permanent union with England, a union which would pledge us to pay the bill and supply armies and armament for any future wars with Germany or any other enemy of England. This, we are told, is what Mr. Roosevelt promised Mr. Churchill at their sea meeting. If

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the American people do not back up Mr. Roosevelt's pledge the broad hint is given that England will make peace with Germany. By implication the two may then gang up against us and since we have been busy arming England rather than ourselves, we and our resources will be at their mercy.

Does this sound utterly extravagant? Some American papers, though hostile to Germany, have for some time harped on this possibility. Many of us thought these dark suspicions were an insult to England. But now it is Englishmen who suggest them. In the October number of *Foreign Affairs* Geoffry Crowther, editor of the London *Economist*, says the Roosevelt-Churchill sea talk means either that England and the United States will unite, pooling their common resources to police the world, or it means nothing at all. "The whole policy rests on America's support. For the British people may not be willing to run the risk of incurring the permanent hostility of a people twice as numerous as themselves unless they are assured of help in time of trouble."

In other words if we pledge our backing, England expects to incur the permanent hostility of Germany. If we join up once for all there will be no prospect of peace. The fight for European supremacy will go on. But if we don't pledge everything we have to help England regain her supremacy and keep it she may go over to the Nazi side.

Mr. Crowther did not perhaps intend his threat to be taken seriously; he probably meant to scare us a little for our good. But whatever his intention, it was an extraordinary thing to say by way of persuading us to exchange our independence for an English partnership. Our response to that threat is exactly what any honest Englishman's would be. If and when England wants to go Nazi let her go.

To serve an ultimatum of this kind on America, in an attempt to make her responsible for England's fate, is not a compliment to our brains. England is where she is as the result of policies long and stubbornly pursued. Far from approving of those policies we criticized them more vigorously than anyone

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else. Because England wouldn't change them she lost the American colonies. The consequences don't belong on our doorstep.

When England says that the American people have not yet put their heart into the war, she is right. Our own government exhorts us to make further sacrifices. But perhaps the arguments showered upon us are not the right ones. What would be the response of the English if in a moment of danger, with their civilization and their way of life at stake, they were expected to shoulder unheard of taxes, to vote frequent lease-lend bills, billions at a time, to abandon the commercial activities which produce money for the taxes—and when the armament is created at last, to give it away?

While the immediate danger to England was great and England was gallantly beating off the attempts at invasion our sympathy for her was at its height. When the war swung to the east our sympathy went to the Russians, as gallant in defense of their country as England in defense of hers. But as soon as England was relieved, for a time at least, of her worst peril she tried to interest us in post-war questions and we soon discovered that what she had on her mind was the future of the British Empire. When Mr. Roosevelt and Mr. Churchill met at sea we common folk on both sides of the Atlantic supposed they were talking about the prosecution of the war. We rather expected Mr. Roosevelt on his return to ask of Congress a formal declaration. But the eight points are concerned with a union of some kind between the United States and Great Britain when the war is over. The people of the United States think this was more Mr. Churchill's idea than Mr. Roosevelt's. At least Mr. Roosevelt has let Mr. Churchill be its chief advocate.

It would be wise to stick to the immediate issue. The distinction between eagerness to cooperate in the defeat of Hitler and willingness to enforce the eight points is to the American mind as plain as a barn door. It is implicit in our history; we think it will be implicit in our future. Our Declaration of Independence was one of many protests against social and economic injustice.

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Social and economic injustice still exist and we are still trying to remedy them. The Tory is still here, a human type.

While the colonies were under English control and kept to the English tradition the Tory temperament, by the English system of entail, was installed in a ruling class. The earliest Virginia planters got possession of the best river lands, some of them very large parcels indeed. Later arrivals had to be content with poorer land, further back toward the mountains. All these immigrants, early or late, were probably younger sons or they wouldn't have left England, but once they were in Virginia the same contrast sprang up between rich planter and small farmer as between the eldest son and his brothers. The men who had to take poorer land were energetic fellows, difficulties strengthened them, they prospered. The rich planters were in a few cases just as admirable but many grew soft, lost their energy, ceased to be industrious and at last sank into debt. If their lands could have been sold to satisfy the creditors, buyers would have competed for them but the entail kept the property intact while men who could have used them to advantage looked on with growing exasperation. The large planters, even the bankrupt, were the gentry. They made it plain that the small farmer or the up-country frontiersman, though one of their creditors, was no gentleman. The moment Patrick Henry and Thomas Jefferson manoeuvred the question of entail where it could be settled by the popular will it was settled.

The clergy of the established Church, like the large planters, were gentlemen. Their salaries were paid by their parishioners but they were appointed by the Bishop of London. The parishioners wanted the right to choose the ministers they paid for. Patrick Henry and Thomas Jefferson led a successful campaign to disestablish the Church in Virginia. From that moment the English have been on the right track when they have doubted if there were any gentlemen in America. In their sense there are none.

The English idea of the gentleman implied a static society. If society were to remain static those revolutionary Virginians

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knew they would never have a chance. Their prejudice against even the name of gentleman became violent. In the first case which Patrick Henry tried in court, the so-called Parsons' Cause, he was aided by a blunder of the opposing counsel. The sheriff had gathered for the jury panel a group of small farmers and mechanics, all of them taxpayers, constituting the source from which the salaries of the ministers came. The lawyer for the ministers, glancing over these plain citizens, protested to the Court that there wasn't a gentleman among them. Patrick Henry promptly agreed that there wasn't. The case was in his pocket.

An American, remembering this episode and many others in his history, understands that passage in the Declaration of Independence which declares that all men are born free and equal. To him it means that wealth and opportunity should not be monopolized and that a gentleman becomes such by his inner qualities and not by the extent of his property.

The men of the Revolution thought of society not as static but as constantly repeating the struggle upward from youth and poverty toward age and prosperity. They wouldn't have objected if the prosperity came in youth but they didn't mind waiting if industry and patience had a fair hope at the end. There could be no fair hope for the majority if a few men had the right, by accident of birth, to hog the good things of life.

That a social system is just only if every man has his chance, so that each generation can rise on its merits and compete for all the prizes its predecessors enjoyed, is a doctrine now rooted in the American mind. Ralph Waldo Emerson put it in universal terms, referring it to natural impulses, selfish but inevitable:

> . . . there is a standing antagonism between the conservative and the democratic classes; between those who have made their fortunes, and the young and the poor who have fortunes to make; between the interests of dead labor,—that is, the labor of hands long ago still in the grave, which labor is now entombed in money stocks, or in land and buildings owned by idle capitalists,—and the interests of living labor, which seeks to possess itself of land and buildings and money stocks.

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The first class is timid, selfish, illiberal, hating innovation, and continually losing numbers by death. The second class is selfish also, encroaching, bold, self-relying, always outnumbering the other and recruiting its numbers every hour by births.

The radical element as Emerson describes it, the bolder, more on-coming, more aggressive and more numerous part of society, England has exported to other lands. If the ruling class remains firm and settled and the countryside charms us with an impression of stability, of changeless order, we should not forget how much youth and excitement have gone elsewhere. But in America there was and is no excuse for dodging the problem of the elder and the younger generation, the unsettling challenge of evolution. We have not solved the problem comfortably, or completely, but we have opposed hereditary privilege, we have poked fun at those who consider themselves Society, and we fight the principle of a ruling class wherever it shows itself, whether in politics or in business. I believe this attitude is shared by most Canadians, Australians and New Zealanders.

Perhaps the chief characteristic of the United States is its confidence that the ideal democracy will come from a union of all races. The American revolutionaries preached this 18th-century ideal and we have tried it out. This kind of democracy, however, is not, I believe, admired by England nor to any great extent by the British colonies. Their unwillingness to abandon the ideal of one superior race accounts, I think, for their failure to grow and develop at the same pace as the United States. Many an Englishman, to be sure, has generously prophesied a brilliant future for us just because we represent so many racial elements. Perhaps you recall what Rudyard Kipling said, in the long-distant days when he admired us!

Wait till the Anglo-American-German-Jew—the Man of the Future —is properly equipped. He'll have just the least little kink in his hair now and again; he'll carry the English lungs above the Teuton feet that can walk forever; and he will wave long, thin, bony Yankee hands with the big blue veins on the wrist, from one end of the earth to the other. He'll be the finest writer, poet, and dramatist, especially dram-

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atist, that the world as it recollects itself has ever seen. By virtue of his Jew blood—just a little, little drop—he'll be a musician and a painter, too.

Kipling could see a future for American democracy but only if the melting pot should melt and out of it should come one race. That is neither the American expectation nor the American wish. Kipling mentioned the Jew. I don't know how he felt toward that race. Hitler gets rid of the Jews by assassinating them. I suspect Kipling hoped to dispose of them by marriage.

We are far from realizing our ideal but we should be ashamed to abandon it. In the first World War we had some soldiers who couldn't speak English but they were Americans, glad to fight for their America. It is idle to propose taking them into the British Empire; the British wouldn't understand them. If they did understand they would know how easily we can be rallied to defend our country and on the other hand how reluctant we are to recross the sea and constitute ourselves the self-elected traffic police and night-watchmen of Europe.

We foresee no Anglo-Saxon domination inside the United States and none in this Western Hemisphere. Even if we wanted it we know it isn't likely to happen. Central America and South America contain countries as rich as ours or richer and in time, perhaps in a short time, they will far outnumber us in population. Well, why not? We have no divine mission to boss this corner of the earth; and if our elected representatives or our touring fellow-citizens should behave as though we had, we'd try to correct the impression quickly. We hope to live peacefully with our neighbors as equals.

It is hard to believe the United States would enter into an agreement, even with our best friend, to take permanent control of other nations, even our enemies, and hold them in prolonged humiliation. Certainly we shan't enter into such an agreement now, while the war is still to win. It may be a long war, and peace may be made at last by a class of men not now in office or in power. If the future belongs to the workers why tie ourselves up for a hundred years with anyone else?

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In Praise of Reflective Commitment

THEODORE M. GREENE

Phi Beta Kappa Address, Columbia University, June 2, 1941.

HOW, in an age of unreflective commitment on the one hand and of non-committal reflection on the other, can we achieve a faith which is both ardent and informed, a loyalty at once dynamic and enlightened? How can we escape the paralysis of disillusionment and cynicism and at the same time the dangerous blindness of barbaric loyalties and prejudice? How can we combine reason and belief, reflection and commitment? How, indeed, can we convince ourselves that reflective commitment is the great need of the hour, the test of sanity, the hall mark of human dignity, the criterion of culture, the only road to ultimate salvation?

This, I believe, is the crucial problem of our times. It is of course a perennial problem, as old as human reflection and dedication to ideal objectives. It has been comparatively unnoticed in some periods of our Western culture and has become acute in other periods. It is a problem frequently sensed today but seldom clearly formulated. If we can grasp its import and if we can somehow think our way to its solution we need have no tragic misgivings even in the face of social upheaval and military disaster. If we fail to do so, the most successful marshalling of all our physical and social resources will have been in vain.

This problem vitally concerns the younger generation—a generation distrustful of traditional standards, honest, bewildered, willing to sacrifice and suffer if, but only if, they can be convinced that the ends in view are worthy of their allegiance and that the means proposed are adequate to the attainment of these ends. Their youth and vitality naturally incline them to loyalties, enthusiasms and commitments but they have been exposed since early adolescence to the virus of disillusionment and doubt; and many of them now find themselves, to their

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own chagrin and to our dismay, in the seat not, perhaps, of the scornful but of the suspicious and the skeptical.

But the younger generation is not alone in its bafflement and frustration. We older men and women are faced with the same predicament. We too are victimized by our sophistications, bedeviled by our lack of reasonable assurance and, as a consequence, compelled to act, when act we must, in relatively blind allegiance; to reflect, when we do reflect, without much hope that our reflection will discover and illumine ends worthy of our wholehearted dedication.

This cultural malady manifests itself in every walk of life and at every level of human experience. It shows itself in the political sphere. The present war is being waged by two rival camps clearly exemplifying the poles of our dilemma. The totalitarian regime in Germany is organized to facilitate quick effective decision and corporate action. Hence the amazing efficiency of its military machine. But this efficiency has been gained at the sacrifice of cultural reflection and social responsibility. The democracies, in contrast, have for the most part exhibited a tragic inability to decide and act with promptitude and unanimity. They have cherished what Germany has forsworn—freedom of speech and assembly, objective inquiry, individual liberties and corporate responsibility. But the result has been a chronicle of vacillation and procrastination. Unable to formulate a long-range policy and to act in anticipation of events, the democracies have again and again permitted events to drive them to belated action. Reflection and debate have dangerously, and often fatally, postponed decision and commitment.

Thus, reflective commitment, both prompt and informed, both reasonable and assured, has seldom been achieved in either warring camp. Both sides have been confronted with the disastrous either/or of freedom plus inefficiency or tyranny plus governmental competence, of education plus political procrastination or propaganda plus social unanimity.

Our malady manifests itself as virulently at the spiritual level.

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Consider the current tendency in religious belief. Is it not for the most part a dual tendency, on the one hand toward blind credulity and on the other toward sophisticated disbelief? How often is religious belief today vitalized by firsthand religious experience, or disciplined and informed by candid inquiry? And how often do knowledge and reflection issue in assured religious commitment? Witness the comparative failure of religious institutions seriously to affect our individual lives or our corporate behavior. Witness the comparative failure of our educational institutions, dedicated as they are to the dispassionate search for truth, to provide our society with significant leadership in the present crisis or the individual student with a philosophy of life that he can really live by. The exhortations from our pulpits bear little relation to the learned disquisitions from our lecture platforms. Many of our clergy are uninformed and unreflective, when information and serious reflection are at a premium. Many of our scholars and teachers are skeptical and irresolute in times which demand assurance and resolute commitment. Where, in such a society and culture, shall we turn for wisdom on ultimate ends and effective means to the achievement of these ends?

The first and perhaps the most fundamental cause of our malady is the scientific naturalism of our age. This naturalism rests on the dogma that science is the only road to truth. The amazing progress of man's scientific exploration of nature since the Renaissance has demonstrated beyond all reasonable doubt the appropriateness of this approach to the end in view—to wit, an understanding of natural process and of nature's skeletal structure. But it has become equally clear that science, so conceived, is by its very nature incapable of validating any human values, esthetic, moral or religious. When scientific inquiry is directed to human experience and social behavior it can indeed explore the phenomenal setting of individual evaluations and social norms. But such inquiry can do nothing whatever to evaluate these evaluations or to validate these norms.

The naturalism which is one of the causes of our spiritual

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frustration originates in the denial or neglect of this inescapable limitation upon scientific inquiry. Insisting that science is the only source of genuine insight, the only method of reasonable inquiry, the only technique of verification and validation, the naturalist is ipso facto compelled to deny that values, whether moral, esthetic or religious, permit of rational analysis and interpretation. He is accordingly compelled to embrace in the realm of value a highly romantic irrationalism that reduces all value-judgments to subjective or societal preferences.

This naturalism is, I submit, one of the most corrosive acids in our modern culture. It is corrosive because it denies with dogmatic finality the very possibility of reflective commitment to ultimate objectives since all values are declared to be, in the last analysis, equally subjective or socially conditioned. Religious belief becomes by definition mere wishful thinking, cowardly escape, the last resource of a feeble intellect. Social morality becomes no more than a function of this or that specific culture, individual belief no more than the reflection of social norms or idiosyncratic taste. There are not, it is true, many consistent and articulate naturalists in our society. But that the naturalistic temper has pervaded our life is evidenced by the initial prejudice of so many thoughtful men and women against religious belief and by the widespread skepticism regarding the ultimate dignity of man as a being of intrinsic value.

Naturalism in turn has fostered historical relativism. Historical studies have been undertaken increasingly in the spirit of scientific inquiry; every effort has been made to reconstruct the past without prejudice. Most historians will, of course, admit that history can only be written on some selective principle and from some interpretative point of view. But many would insist that such principles and points of view should not be normative or evaluative. This same spirit of scientific objectivity has characterized anthropological and sociological research. So studied, earlier epochs and contemporary cultures and societies have been found to exhibit the greatest variety of customs, the greatest diversity of beliefs and patterns of human behavior.

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The value of these studies, like those of the natural scientist, is not in question, nor is the validity of factual conclusions. It is merely the relativistic interpretation of these facts which here concerns us—the view that because all norms and standards are socially conditioned they are therefore merely a function of this or that culture, society and epoch. The corroding effect of this doctrine of cultural relativity is not far to seek. If all ideals and values are merely the product of historical forces and social patterns, all normative preferences, esthetic, moral or religious, are equally defensible or indefensible. The very search for more objective standards is vain since no such standards exist and since all principles of evaluation are mere articulations of socially-conditioned prejudices. It follows that reasonable allegiance to any individual or social ends is a contradiction in terms and that moral, esthetic or religious "knowledge" is a sheer impossibility.

Another factor contributing to our cultural confusion is the tendency to utopian thinking. Utopianism is in essence a great oversimplification of a complex problem; it is the misguided belief that this or that reform will suffice to cure man of all his ills. This tendency to utopian simplism can also be described as a kind of infantilism. The psychoanalysts have demonstrated what, in a sense, we already knew, that physical maturity is not necessarily accompanied by spiritual maturity; man continues to crave, even in manhood, the safety of the womb and of the parental home. He longs desperately for absolute security, complete certainty, the luxury of unquestioned reliance on a beneficent power able and eager to satisfy his every want. He conceives of this power in terms of his temperamental bias and of the current ideology: now rationalistically, as the power of reason to achieve intellectual certainty; now biologically, as the inevitability of human progress through the survival of the fittest; now politically, as the power of the dictatorial state to guarantee human happiness; now theologically, as a divine initiative indifferent to human response.

Spiritual maturity can be defined in many ways but perhaps

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best as the ability to face the fact that nothing is absolutely certain in an uncertain world, that no absolute and final knowledge is possible in any universe of discourse, and that an element of faith, with all its attendant risks, is the inevitable corollary of human finitude. Man achieves maturity only as he is willing to face the fact that any belief may be mistaken, that all beliefs are partial and inadequate, but that some beliefs are better grounded and more reasonable than others. Yet our natural tendency is to fly to extremes—*aut omni, aut nullo*. Hence the attraction of fundamentalism, rugged individualism, communism and fascism—of all the isms which claim finality and absolute certitude and which, by that claim, repudiate human finitude and commit the sin of intellectual and spiritual pride. We are indeed bedeviled, as were our forefathers, by the Demon of the Absolute.

But what constructive insight can possibly emerge from the most careful scrutiny of so complex a scene? Will not such a scrutiny result in utter confusion, despair and paralysis of the will? In urging reflection upon these facts, am I not advocating a policy that must preclude commitment to any course of action, preclude decision, preclude the very possibility of vital dedication to concrete ends?

If these questions are interpreted as a demand for still another panacea the questioner must be told that his hope is vain. There is no easy and certain escape from our predicament, no course of action which is not precarious, and the policy of "safety first" is the most precarious course of all. To reflect is to postpone decision; and decision may be fatally postponed. But not to reflect is to court certain disaster. Belief may take the form of blind credulity; but to believe in nothing is to commit spiritual suicide. The only honest answer that I know is itself an act of faith, but of a faith made reasonable by the course of history, by empirical evidence and by interpretation in a wide philosophical perspective.

Let us first combat with all our power whatever destructive tendencies we discover in ourselves and in our social environ-

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ment—the tendency to utopianism in all its forms, the craving for simplisms and absolutisms, the childish demand for absolute certainty and complete security. Let us then actively cooperate in free association and within the framework of whatever institutions give promise of aiding us most effectively to achieve our common goal. And above all let us strive as individuals for a maturity which, having surveyed the evidence, counted the costs and acknowledged the hazards, ventures all in an act of supreme belief.

The first prerequisite to progress in overcoming our cultural malady is honest diagnosis and courageous therapy. We must first know ourselves for what we are—a race given to blind enthusiasms and irrational vacillations, easily befuddled, endowed with reason but beset with the perversities of finitude, knowing only a little and seldom able to act in the light of such knowledge as we have, prone to childish hope and adolescent despair. Let us also mark with care those modes of thought and behavior that have contributed both to our facile optimisms and to our cowardly fears. Let us subject these movements, philosophies and slogans to a ruthless critique, acknowledging the element of truth in each, exposing the element of falsity, and purging spiritual and cultural poisons out of our system as best we may.

The institutions which experience has demonstrated to be most efficacious in curing a sick soul include the family and the state, the school and the church. All these, not excluding religious institutions in their temporal and visible aspect, are finite and fallible, no better than the individuals of whom they are composed. But with all their weaknesses they alone can provide us with the spiritual nourishment we so sorely need.

The family at its worst is a disaster; at its best it provides the ideal immediate social environment for human beings, old and young. One of the causes and one of the symptoms of our cultural malady is the instability of the family today and its frequent failure to provide children with the early training which it alone can provide. Yet, granting all the weaknesses of the

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family system, the course of wisdom is surely to attempt to correct these weaknesses in the light of a clearly envisaged ideal and, with patience and imagination, to strengthen the companionship and love of the family unit to which each of us belongs.

Like the family the political state has its essential functions and, like all human institutions, it varies in the effectiveness with which it performs them. Certain advantages derive from every form of government, even from the most anarchistic and the most despotic, and every known form of government has its grave weaknesses. Governmental perfection is no more attainable than individual human perfection. But for the attainment of certain ends some forms of government are demonstrably superior to others. Desirable ends in turn can be determined only in the light of a teleology of human nature. Only on the basis of a philosophy of human life and human destiny is a reflective choice of the ideal objectives of political organization possible, and only in terms of such ideal social objectives can the comparative merits and demerits of any specific type of governmental organization be appraised.

The school and the church are the two institutions which more than any others have preserved and transmitted to us our cultural and spiritual heritage, and it is they and they alone which, I believe, can save us from a return to barbarism. Whatever our individual beliefs, we must all grant our profound indebtedness to our Western heritage, Hellenic and Roman on the one hand, Hebraic and Christian on the other. We must also admit that positive beliefs in the realm of the spirit do not arise in a cultural vacuum and cannot be evoked in solipsistic solitude. All cultural and spiritual achievement is a cumulative product, the result of patient cooperation through many generations. Our cultural tradition is what it is because of the insights, duly transmitted and interpreted, of countless individuals in many lands and epochs, and these insights, as well as their transmissions and interpretations, would have been impossible without the aid of educational and religious institutions. It is es-

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sential, then, that we make every effort to support these institutions, whatever their deficiencies; to abandon them because of their admitted weaknesses would be to prefer a greater to a lesser evil.

It is also important to distinguish the complementary functions of these two institutions. The school is, or should be, dedicated primarily to the pursuit and dissemination of truth; it is the training ground for informed reflection. Religious institutions are the training ground for ultimate commitment, for they are, or should be, dedicated to worship and all that religious worship implies. Indeed, the difference between school and church, and their mutual dependence, perfectly exemplify at the institutional level the meaning of reflective commitment. Mere reflection is non-committal; so is the purely academic pursuit of truth. Mere commitment is unreflective; so is religious worship when it is untutored and uninformed. Man cannot live by intellect alone and he is less than human if his commitments remain wholly blind. He can achieve the full status of a human being only by combining reflection and belief, and he is unlikely to achieve this status without the continued aid of those great institutions whose function it is to promote these essential ingredients of his humanity.

The final step toward a recovery of our spiritual health must be taken by the individual on his own initiative. The potential and actual contributions to human life of such institutions as the family and the state, the church and the school, can hardly be exaggerated; yet in the last analysis each individual *must* assume the ultimate responsibility for his own destiny. This is the teaching of all religions save those which embrace a completely fatalistic position; all the great religions, including Judaism and Christianity, insist, in one way or another, on human freedom and man's responsibility to respond to the divine initiative. The need for individual initiative and response is present in every state, for even a despotism can survive only with the cooperation of some of its people, and a democracy can flourish only with the active support of a vast majority of its citizens. No

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school can educate the persistently recalcitrant pupil; no family life is possible without individual good will and effort.

Nor is any one of these institutions able to relieve the individuals associated with them of the responsibility for individual decision at the individual's own risk. On whose responsibility save our own can we accept the authority of the most authoritarian church or religious tradition? Onto whose shoulders can we slough off our responsibility for acquiring an education or for accepting as true the conclusions of intellectual inquiry? We are, it is true, born into a family and a state; we are sent to school and we may be subjected to early religious indoctrination. We can, if we like, accept these social commitments passively, without reflection or explicit decision. But even this passive acquiescence is our own; this is the bed on which, even without taking thought, we choose to lie. We can continue to be infantile or adolescent in our beliefs and our behavior. But we can also, if we have the wit and energy to do so, achieve some measure of spiritual maturity. We can make a resolute attempt at independent reflection and appraisal and we can strive to indulge in commitments as forthright, prompt and enlightened as possible.

Thus, and only thus, can we, I believe, hope to realize our humanity and save our souls in a time of crisis. Our ultimate salvation depends not on allegiance to slogans, though these have their uses; not merely on institutions, though without institutions and some measure of paternalism we can do little; but on the effort which each individual must make to attain his spiritual majority through reflective and reasonable belief. The more successfully we undertake this difficult task, the brighter is our hope for the future, however discouraging the past and bleak the present outlook.

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A Nation Within A Nation

The Negro and the Supreme Court

MILTON R. KONVITZ

THE American Negro makes up about one third of that one third of the nation which lacks wealth and health; but the Negro lacks not only the material conditions for the good life but even in many cases the legal rights to acquire and enjoy them. Even the well-to-do Negro does not enjoy the rights and privileges the well-to-do white man legally enjoys. No matter how big the Negro's bank balance, in many states he may not buy or rent a home of his choice, send his qualified son or daughter to a university supported by public funds, vote freely or travel from place to place as can one who is fancy-free and white.

It is assumed that inequalities exist *despite* the law. But many inequalities exist *because* of the law; many disabilities are altogether legal—and not merely in an offhand way but sanctioned as legal by the United States Supreme Court. In many ways the Supreme Court has been a bulwark of liberty but its record in cases involving the claims of Negroes to the protection of the Constitution is scarcely one of which the Court—or we—can be proud.

1. The Negro's right to live where he pleases.

There are many municipalities where a Negro cannot buy land, there are large sections in nearly every city and town where he cannot buy or rent a house or shop. Should owners have the legal right to refuse to sell or rent him property?

Although in the case of *Buchanan v. Warly* the United States Supreme Court in 1917 held that a municipality may not by ordinance segregate the Negro from the white residents,

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the constitutional restraint thus placed on a government agency is not imposed on individual owners. In the case, *Corrigan v. Buckley*, which came before the Court in 1926 and involved a covenant in a deed prohibiting for 21 years the sale of the property involved to any Negro, the Court held that under the Constitution the Negro has no protection against the action of an individual owner. Individual owners may therefore enter into contracts respecting the control and disposition of their property with the purpose of excluding the Negro forever from its use and enjoyment.

The recent decision of the Supreme Court in *Hansberry v. Lee* has been hailed as a great victory for the Negro. Actually it is nothing of the kind. In that case it appeared that 500 Chicago landowners had made an agreement stipulating that for a specified period no part of their lands should be sold or leased to Negroes. The defendant was one of the owners; petitioners were Negroes who had acquired and were occupying a portion of the land. Petitioners claimed that the owners' agreement by its own terms had required the signature of 95 per cent of the owners and that the required percentage of owners had not signed. Defendant claimed that 95 per cent of the owners had signed, as had been determined in an earlier Illinois suit. To this answer petitioners replied that they were not bound by the Illinois decision since they had not been parties to that suit. A lower federal court had found as a fact that only 54 per cent had signed but held that petitioners were nonetheless bound by the Illinois decision. The Supreme Court held simply that petitioners were not bound by the Illinois decision since they had not been parties in the suit before the State court. Nothing in the decision or in the opinion by Mr. Justice Stone may in any way be construed as changing the law laid down in 1926.

Under the law as it stands today, then, while the government may not enforce racial segregation, private agreements will be enforced by the courts. It has been argued often that contractual segregation should also be declared unconstitutional. The Supreme Court had an opportunity in *Hansberry v.*

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Lee to adopt this position, thereby effectively outlawing segregation howsoever instituted, but the Court avoided the issue altogether by deciding the case on a tangential point.

Since over seven million of the thirteen million Negroes in this country live in urban sections, segregation leads to gross overcrowding in the Negro communities—the density of population in Negro areas is from two to five times that in the white. Rent exploitation, poor housing and poor health conditions are usually the consequence. And the Negro can expect very little alleviation, for there are many forces, legal, economic and psychological, working against him. The segregation policy is enforced even where one might least expect it. For example, not long ago a Negro friend of mine, wishing to buy a house, decided upon one owned by the Home Owners' Loan Corporation. Warned by previous experience, however, he asked a white friend to buy the house—which stood on a street already in part occupied by Negroes although there were no Negroes as yet on the block where it was located. The white man and the HOLC had signed an agreement, a title-search had been made and the papers executed when the HOLC, acting on the suggestion of a property owner, refused to deliver the deed unless the purchaser signed an affidavit that he did not intend to convey or rent to a Negro. This he refused to do and the deal fell through. The HOLC, a federal agency, may not legally do that sort of thing; yet it was done, and successfully, because the HOLC officers knew that a Negro would not become involved in an expensive legal fight.

2. The Negro's right to an education.

In 1938 the Supreme Court's decision in the case of *Gaines v. Canada* was hailed by both the Negro and white races as a great victory for the Negro. Was it?

The petitioner, a Missouri citizen and graduate of Lincoln University (for Negroes), wanted to study law at the University of Missouri and qualified for admission but was rejected. A State act provided that, pending the full development of

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Lincoln University, the board of curators might send a student to the university of an adjacent state to study any subjects provided for at the University of Missouri but not yet taught at Lincoln, the board to pay reasonable tuition fees. The curators offered to send the Negro petitioner to a law school in an adjacent state but he insisted on admission to the University of Missouri School of Law. The State court, construing the State constitution, held it mandatory to segregate Negro students. The Supreme Court decided in favor of the petitioner and Mr. Chief Justice Hughes wrote, "We are of the opinion that the ruling was error, and that petitioner was entitled to be admitted to the law school of the State university in the absence of other and proper provision for his legal training within the State."

The Court did not hold that the Negro student must be admitted to the University of Missouri School of Law as a white student would be admitted; it only held that either he must be admitted or the State must provide other proper facilities within the State. The language of the Court was such that the Negro seemed to be getting a great deal; actually he got very little on the one hand and was deprived of a good deal on the other. He won the right not to be sent out of the State for his education; he was deprived of the right to an education in a public institution regardless of his color.

As early as 1899 the Supreme Court, in the case of *Cumming v. Board of Education*, upheld segregation in schools. But the leading case is *Berea College v. Kentucky*, decided in 1908.

In 1904 the Kentucky legislature passed an act prohibiting any corporation or individual from maintaining an educational institution for both races. It did permit a school to maintain separate branches for the two races, provided they were at least 25 miles apart. The legislators knew the act could apply only to Berea College, established fifty years before and opened to colored pupils after the Civil War. In 1904 there were 174 Negro students out of a total enrollment of 927. After the act was passed the college authorities reluctantly transferred their Negro pupils to Negro colleges. But when the white students

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met at the opening of the new term they drew up a resolution expressing sympathy and friendship and sent it to their former colored colleagues. Heartened by this event the college authorities undertook to test the constitutional validity of the statute. The Kentucky court sustained the act. The Supreme Court affirmed that decision. Berea College was an incorporated institution, operating under a charter; a charter, being a legislative grant, may be amended by the legislature; the purpose of the 1904 act was to amend the charters of corporations; therefore the act, in effect an amendment of the College charter, was constitutional.

Mr. Justice Harlan, the greatest champion of Negro rights in the history of American jurisprudence, dissented and took pains to ridicule the specious reasoning of his associates. His noteworthy opinion made the following points: (1) the obvious purpose of the legislators was not simply to prohibit mixed teaching by corporations but by anyone, as evidenced by the title of the act—"to prohibit white and colored persons from attending the same school"; (2) the act does not even purport to amend charters; (3) the Court should directly decide whether the act is constitutional in so far as it makes it a crime to operate a private school for both white and Negro pupils. Justice Harlan found the act contrary to the Fourteenth Amendment. Why not forbid white and Negro children from coming together in Sunday School or Church? The right not to be interfered with in one's religion is no more sacred than the right to impart and receive instruction not harmful to the public. If the majority of the Court are right, argued Justice Harlan, a state may forbid the mixing of Anglo-Saxon and Latin pupils, or Jewish and Christian. "Have we become so inoculated with prejudice of race that an American government, professedly based on the principles of freedom, and charged with the protection of all citizens alike, can make distinctions between citizens in the matter of their voluntary meeting for innocent purposes simply because of their respective races?"

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The institution involved was a private school. A private school claimed the right to teach both white and Negro students, the law intervened to deny that right, and the Supreme Court upheld the law. It is not a case of voluntary but of compulsory segregation. Those who did not like the liberal policy of Berea College did not need to send their sons or daughters there. Why, then, should the College not have had the right to follow any policy it pleased on the race question?

The Supreme Court has always spoken of separate but equal or proper facilities. It is well known, however, that separate schools lead not only to inferior status but also to inferior facilities. Wherever there is segregation the Negro is cheated. In Mississippi, for instance, in 1930 the Negro population constituted 50.2 per cent of the total population but only about 10 per cent of the State educational funds was appropriated for the Negro schools. In South Carolina the Negro constituted 45.6 per cent of the population yet he received only about 10 per cent of the educational funds. The last figures I have place the number of Negro high schools in the former State at 15 against 290 white; the latter State had no Negro high schools.

3. The Negro's right to vote.

Texas like other southern states is a one-party State and nomination for office by the Democratic Party is equivalent to election. For this reason the primary election is of far greater importance than the final election and whereas many vote in the former, relatively few are interested enough to vote in the latter. With this fact in mind consider the case of *Grovey v. Townsend*, decided by the Supreme Court in 1935.

It appeared in that case that in 1932 the Texas Democratic Convention adopted a resolution providing that only white citizens be considered eligible for membership in the Democratic Party (and only Party members are permitted to vote in the primary). The Negroes rightly argued that the resolution virtually disfranchised them. The Court held in favor of the Party, taking the position that the primary election is strictly

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a Party affair. It was held to be immaterial that the Party selects candidates for Congress and that nomination by the Democratic Party is equivalent to election, for the plaintiff still possessed the right to vote in the final election.

Excluded from participation in the primaries, may Negroes vote in the final elections? Here the Negro comes up against the stone wall of the poll tax which very often blocks him as effectively as would an express law. Today Alabama, Arkansas, Georgia, Mississippi, South Carolina, Tennessee, Texas and Virginia require the payment of a poll tax as a prerequisite for voting. Alabama, Georgia, Mississippi and Virginia require proof of payment for more than one year. There is no question but that the poll-tax scheme leads to the buying of votes by political bosses. There is also no question but that where income may be as low as ten cents per day, the poll tax effectively debars citizens from the polls. One needs only to look at some figures: in 1936 only 33.5 per cent of the potential voting population of Tennessee voted, Texas and Virginia 26 per cent, Georgia and Alabama 20 per cent, Arkansas 18.5 per cent, Mississippi 16 per cent, South Carolina 14 per cent. Contrast this with 64 per cent for the entire nation, with 50 per cent for North Carolina and 92 per cent for West Virginia.

The poll tax produces minority rule, rule by politicians. Of the 78 Congressmen from the eight poll-tax states, 30 have held their seats for more than ten years whereas of the 357 from the forty other states, only 78 have such a record. In the Senate the same disproportion holds true. Consider also these figures: Senator Smith of South Carolina was elected by only 5.5 per cent of the electorate; he received 45,351 out of 817,584 potential votes. There were only 508 Republican votes cast against him. Representative Cox of Georgia was elected by 3.8 per cent of the electorate. And these figures are typical.

The case of *Breedlove v. Suttles*, decided by the Supreme Court in 1937, should be viewed in the light of these facts. The Court upheld the Georgia poll-tax law, saying, "Payment as a prerequisite is not required for the purpose of denying or

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abridging the privilege of voting." To make payment of the tax a prerequisite to voting, is not, held the Court, to infringe the Fourteenth Amendment; it "is a familiar and reasonable regulation long enforced in many states and for more than a century in Georgia."

4. The Negro's right to public facilities.

Just as some state laws compel segregation in schools, colleges and universities, some state laws compel segregation on railroads. And such laws are constitutional. The Supreme Court has so ruled time and again. There is compulsory separation on railways in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia—a total of fourteen states. Failure by the railway companies to enforce the terms of the statutes is a misdemeanor, and a passenger or conductor who violates the law is guilty of a crime. All of the above states, except Alabama, Kentucky and Maryland, have "Jim Crow" laws applicable to street cars; in many of them compulsory segregation is extended to cover all forms of public transportation, including air facilities.

These laws sometimes lead to situations which are at the same time ironical and tragic. Richard Harrison, who played the "Lawd" in *Green Pastures*, was given a handsome reception by the Governor of Texas in the Governor's mansion. After the reception he went to the train and since he was refused a berth had to sit up all night in a Jim Crow car. On another occasion, forced to spend a night in an unheated railway station inasmuch as no hotel was willing to accommodate him, he contracted the cold leading to his fatal illness.

In 1896 the Supreme Court decided a leading case, *Plessy v. Ferguson.* A Louisiana act required equal but separate accommodations and provided a penalty for passengers insistent upon sitting in a compartment or car assigned to the other race. The petitioner, an octoroon in whom the colored blood was not discernible, had insisted upon sitting in a white car and had

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been arrested. The Court held that the Louisiana act was constitutional; that it was a reasonable exercise of the police power; that it appeared to be enacted in good faith for the promotion of the public good "and not for the annoyance or oppression of a particular class." Petitioner argued that segregation carries with it a badge of inferiority. To this the Court replied that this is true solely because the colored race chooses to put that construction upon it. If the colored race were to become the dominant group in the legislature and should enact a law in these terms, would it thereby relegate the white race to an inferior position? "We imagine that the white race, at least, would not acquiesce in this assumption."

In this case Mr. Justice Harlan wrote one of his best dissents. He pointed out that the Thirteenth Amendment not only ended slavery but forbade the imposition of anything constituting a badge of servitude; that the Fourteenth Amendment is not merely negative but gives Negroes the right to be exempt from "unfriendly legislation," "legal discriminations, implying inferiority in civil society, lessening the security of their enjoyment of the rights which others enjoy, and discriminations which are steps towards reducing them to the condition of a subject race." To the argument that there was no discrimination because the law of separation applies to both races alike, he replied that obviously the purpose of the act was not to exclude the white from the colored cars but to exclude the colored from the white cars. He maintained that if a white man and a Negro want to occupy the same public conveyance on a public highway it is their right to do so, and no government can prevent them without infringement of the personal liberty of each. Why, asked Justice Harlan, may not the principle of the decision apply to sidewalks, to a separation of Protestants and Catholics? The destinies of both races are indissolubly linked and the interests of both require that the government shall not permit the seeds of race hatred to be planted under the sanction of law. "What," he asked, "can more certainly arouse race hate, what more certainly create and perpetu-

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ate a feeling of distrust between these races, than state enactments, which, in fact, proceed on the ground that colored citizens are so inferior and degraded that they cannot be allowed to sit in public coaches occupied by white citizens?" Will social equality be established if both races share cars? Is it established when white men travel together? Or when they sit in the same jury box? The act declares Negroes to be criminals if they ride in a white man's coach. Negroes, Mr. Justice Harlan asserted, should never cease objecting to such a law. If evils will result from commingling, greater evils will result from the infringement of civil rights. "The thin disguise of 'equal accommodations' . . . will not mislead anyone, nor atone for the wrong done this day."

This was in 1896. In 1941 the thin disguise of "equal accommodations" was still misleading the Supreme Court. The decision in the case of *Mitchell v. United States*, handed down this year, was hailed by the press as a great victory for the Negro race. But the Court merely held that a passenger possessing a first-class ticket in interstate traffic must be afforded accommodations equal to those provided for white passengers with similar tickets.

Soon after the Civil War Congress tried to give real effect to the Emancipation Proclamation and the Amendments later adopted; but from the outset the Supreme Court has hampered its efforts. The Negro has been successful in the Court in a number of cases involving procedure in criminal trials and the treatment of persons suspected of the commission of crimes; but these cases have not involved the rights of Negroes as such: the decisions of the Court have simply extended to the Negro the constitutional right of all citizens to trials conducted according to "due process." In cases involving the rights of Negroes as Negroes—to be free from segregation and to vote as a free man—the Negro has been unsuccessful, even when the Supreme Court consisted of a liberal majority.

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Community Drama, Bali and America

MARGARET MEAD

I HAVE a niche in my house at home" the tourist visitor to Bali told me. "I had it made ten years ago when I built my house and I have been waiting all these years to find just the perfect statue or carving to fill it. I want you to find me, here in Bali where they make so many beautiful things, something to put into my niche." She didn't believe my answer—that although I should have no difficulty at all in finding her a dozen charming, delicate carvings, I could not find her "one perfect carving" for her niche. Yet in her request and my answer was summed up the present difference between art in Bali, in which everyone from the poorest peasant to the proudest prince or priest can share, and art in America which is practiced by the few and ignored by the many. In the comparison there may lie some clues to the problem which concerns and perplexes all who are interested in American culture.

A Balinese village or palace court or temple has something of the quality of a sculptor's studio with its half-finished and just-begun statues standing about draped in wet cloths. Here a gateway is just receiving the finishing touches; there an old gateway, carved long ago, is finally sagging to the ground; somewhere else a third gate presents the solid crude surfaces of blocks of tufa which may not be carved for another twenty years. Nowhere does one find a dwelling unit or a temple which can be said to be complete, in perfect repair, and finished. In such a place a Balinese would feel uncomfortable; there would be nothing for the dozens of extra hands to do when three times too many people are gathered to prepare for a feast, no uncompleted work for the gods to chide gently about during routine trances, no new work for the gods.

A theatrical club may have, you think, a fine set of costumes

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—beautifully-woven textiles and resplendent headdresses of golden leather set with semi-precious stones. But the members of the club will tell you that these costumes are just a beginning—really the princess' headdress is very inferior and they always have to borrow the kris that the prince carries. Long before the costumes attain anything like the level the club members regard as desirable the club will have dissolved or changed its form of expression, slipped away like the unfinished gateway that sags to ruins before it is completed. Nothing is ever finished. There is no goal toward which an individual or a group work intensively, sinking into anticlimax when it is attained. The Balinese, whether they be musicians or actors or carvers, are primarily interested in the process, not in any fixed result.

When the young men or the young men and girls or the small children of a Balinese village decide to form a club to play some particular type of music, dance a ballet or give some special type of play or opera, the interest of the rest of the village fastens not on the final performance, as it does in America when a group of amateurs decides to attempt a play or a concert, but on the rehearsals. While the principals laboriously practice and practice, sometimes under the tutelage of a teacher especially imported, sometimes under the casual guidance of the visitor to the village who is known to be skilled, the other members of the community stand about in rapt attention, enjoying the mild commotion of the rehearsal and meting out untender laughter to mistakes and clumsiness. Some day the club will have attained enough skill to make a formal debut at a temple feast or a birthday party but this will merely mean that the club is "out," performing in the clear as it were, and not that it has reached its climax. Instead there will be more rehearsals, more schemes to acquire costumes or musical instruments or skilled teachers. And in every such club there are members who never perform, who neither sing nor dance nor act, whose only function it is to attend rehearsals or be fined, and finally to share, when the club breaks up, in the division of any funds that may have accumulated. When a new club is being formed—which is spoken of as "the x-club is look-

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ing about for members"—no question is asked as to the special skill or accomplishment of prospective members. You get your group together and see what you have. If any special skill is lacking it will be necessary to search further. You may have to import a teacher to train your dancers from the start. Those among the group who are least good at any art will practice it least often and then only when those who are better at it are tired or ill or ceremonially incapacitated from participation. Club practice might be summed up as being "from each according to his ability and to each the same sense of participating," including fines and shares of fines.

This interest in rehearsals, and the tendency of non-performers and slightly-skilled persons to cluster into clubs on an equal footing with the performers, work to transform the participation of the audience. Every audience is composed of individuals interested in how it is done, the way the dancer is moving her hands, the way in which the actor is singing, the skill with which the comic servant is punning, the gaiety and daring of the drummer's improvisations. When the shadow play is given, part of the audience sits in front of the screen to enjoy the shadows as they flicker against the swinging light; but another part, including most of the boys, are seated *behind* the screen, watching how the puppets are manipulated and how the puppeteer makes a thunderous noise by tapping on his box with a plug of wood held between his toes—both his hands being occupied with the puppets. And the puppets, theoretically supposed to be seen only as shadows, are carefully painted on both sides, every detail executed with minute delight.

This delight in the art of acting rather than in the play, in the way in which the music is played rather than in the music, in the mechanics of the greenroom rather than in the play itself, is essentially Balinese and depends of course upon the Balinese character, with its preoccupation with activity for its own sake and its studied avoidance of climax and of identification.[1]

[1] For a more detailed discussion of this point see: Mead, Margaret, "The Arts in Bali," *Yale Review*, Winter, 1941, and "The Concept of Plot in Culture," *Transactions* of the New York Academy of Science, Vol. II, No. 1, November, 1939.

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The interest of a small American community in the theatrical arts can take several forms. The members of a community can band together to pay companies of professional actors to give in their community, in one-night stands, plays that have been successful on Broadway. This happens continually in Bali. Traveling players—sometimes players who have been received with acclaim at a court and must be paid a very substantial sum for their services, sometimes just boys and girls of the next village on tour—come for one-night stands, presenting at least part of their repertoire for the local community. Subsequently, especially after the 42 days following the Feast of All Souls, held every 210 days, new steps, new twists and turns and sophistications, appear in the performances of the local actors. And here lies the difference. In America, after a good play has been presented by a good company, the drama club may discuss the plot, the club's recording secretary will include the event in her report of the club's activities for the year, somebody's daughter may become stage-struck and start off for New York, two or three school-girls may set the actor's picture up on their dressing tables—otherwise the artistic life of the community remains unaltered. The simplest Balinese peasant, standing in his earth-stained clothes after a day of backbreaking labor in the rice fields, watches a highly-trained dancer with a cool and critical eye, withholding praise and approval if it is at all possible, appraising, judging, practicing in imagination, whereas the members of an American village audience feel an unbridgeable gap between the actors and themselves, however easy they may find it to see themselves as the heroes and heroines of the theatrical story.

The play-reading group was another form of community interest in the theater which once flourished among the women's clubs of America. In this the very life of the play was destroyed, all emphasis on presentation vanished in a discussion of the fine details of plot construction by people who never, even in their imaginations, hoped to become playwrights. Here again there was no connection between the group and the dramatic material

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they were handling. Their sole aim was to demonstrate erudition in identifying elements in the plot which literary criticism had found it convenient to label and catalog.

We come next to the Little Theater movements, the setting up of clubs by people actually interested in putting on plays—in acting, costuming or stage setting. These, for the club members, come closer to the Balinese position. Interested in performance, they try to achieve a standard of excellence that will successfully measure up to some professional standard, at least to the standard of an older, larger, richer little-theater movement. But here again there is one great difference—the rehearsals are secret. Interlopers are thrown out, actors and actresses are overcome with embarrassment if any non-participant intrudes upon the rehearsals, and a line is drawn between the cast and the rest of the town. The latter are supposed to serve as audience and as such must have an ignorance of the details that will render them passively astonished and admiring. To the extent that the community "supports" its "Little Theater" it cuts itself off from active participation in the theater. Usually, also, the bulk of the community is cut off from the little-theater performance by the type of play selected. The members of the little-theater club are looking for the Drama; they want to experiment only with the sort of plays written for the intelligentsia of the cities. Their desire to act is born in most cases not of their pleasant contentment with life in their communities but of their scorn for their narrowness and littleness, their provincial, corn-belt quality. But this scorn, which might be transmuted into a lively irony or scathing caricature of the local population, is instead used to create distance between the community and the play, and finds expression in a choice of plays which almost no one will understand or enjoy. Yet it will be objected, with some validity, that the older form of community drama—in which a school or club group purchased some atrocity called "Three Kisses" or "Her Second Husband" in little pamphlets and performed it to the great joy of the local audience (a joy based mainly on the *double entendres* provided

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by the coincidences of casting and plot)—never produced any real community theater; its aim was too low, its material too cheap.

So we come to the final alternative: that the local group members write the play themselves—the dream, in fact, of the extreme regionalist, the extreme believer in the fertility of the grass roots. But this demand—that the dramatist be produced locally, in large enough quantities to keep the community-theater projects running all over the country—has expected to turn back, without revision and to the folk level, an artistic form that has reached a great height of artistic creativeness, has expected every village green to produce its Eugene O'Neill. We have kept our standard of individual creativeness, possible only to the genius, at the same time that we have tried for greater participation on the part of the community. Cultivating the grass roots has meant, in effect, scratching in the cornfield for "mute inglorious Miltons." We have tried to bridge the gap between the great dramatic tradition of the capital cities of the world and the capabilities of the small town at the top of the gap instead of at the bottom.

The old minstrel show with its opportunities for local gags and improvised wit gave to local talent a formal outlet that any attempt to write in imitation of a "drama" will never give, and at the same time was free from the tawdriness of the ready-made product. And here again we find a Balinese parallel. In structure the typical Balinese play, which includes acting, singing, dancing and accompanying music, is rather like a Shakespearian comedy, if we can imagine that each group of performers learns only the parts played by the serious characters, leaving the parts played by servants, clowns, gravediggers, attendants, etc. to be improvised by the local talent. King and queen, prince and princess move through a Balinese play with the same stately gestures whether the part is played by a Brahman or a person of low caste, by a portly rajah or a humble fisherman. The ancient and almost unintelligible language, the fixed poetic measures, the stereotyped gestures, although per-

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formed with an almost unbelievable range of skills, are all attempts to approximate one model. They provide the form, rescue the most inept performance from cheapness, maintain a tradition that permeates the whole performance. But the proportion of the play which is theirs is seldom more than a third; the other two thirds of the time belong to the people—to the actors, to the spectators (who sometimes become actors in very truth as the clowns chase one another in and out of the audience). For, to enjoy the complicated improvisations of Balinese comedy, one must attend the rehearsals and one must also have seen a great many performances of varying degrees of skill. One troupe of players whom we engaged for a special celebration spent two hours in giving us a demonstration—from their point of view bound to delight us—of the way the same cast had performed a different play, working out a double play upon two types of acting and two types of rendering of the roles. The peasant audience, skilled in phantasy participation in every piece of acting they had ever seen, doubled up with laughter.

If we are to have community drama to which the members of the community can make a genuine artistic contribution there must be a place within the *form* itself for that contribution. I say within the form, for it is too much to ask them to create the form *de novo* and it is too little to ask them merely to reproduce it in order to perform it once before an audience given too little participation to realize and appreciate their skill. But to allow for such a contribution within the form means a return to faith in the performer, in his wit and resourcefulness, which has practically vanished from contemporary life. It would be, in fact, a real return to the grass roots. To write a play whose main characters will have the dignity and universal significance of great drama but in which there will be room for the agile tongue and graceful wit of the gifted of each small community—that is a feat no one has attempted since the reign of Elizabeth. Everyone recognizes those places in a Shakespearian play in which the actors simply walk through their lines, no matter how well they act, because the lines are greater than they. In genuine grass-

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roots drama such lines would be needed to provide a framework within which the little gifts of local men could be given free play.

Historically just such a framework has been provided by a great theme, as in the Miracle plays, or by a great style, as in the European ballet in which a comparatively poor performance echoed the stylization of the model. So long as the story of Creation was ready to hand, the local tanner and tailor could play their comic roles with dignity; when the second-rate dancer worked hard on a style that had attained completeness, the ineptness of the execution did not make it cheap or tawdry. But an attempt to draw whole masterpieces, with no guidelines of theme or plot or style, out of each local genius is a kind of travesty of the whole history of art. The task of the community theater is to find a form wherein a great tradition can meet and be actively, continuously, creatively used by those whose gifts are small.

Colin McPhee[2] has described how, in the Balinese treatment of music, the contribution of the individual leader or the local club lies in the manner in which the music is played rather than in the composition of new music. So much freedom is left to each orchestra to improvise, to embroider and to alter the emphases of a traditional piece of music that in a sense each composition, beautiful in its basic conformity to an exacting tradition, *is* new after any group has rehearsed it for several months. The peasant, the vendor, the potter who has worked all day with the tireless, dreamy industry of the Balinese, comes to his evening rehearsal, not to learn how to do something that has already been done a thousand times, and much better than he could do it (the position of the little groups that meet to play chamber music in this country), but to change, to add, to recreate a piece of music as familiar as his own breath and as potentially different as the new year. Round about the group that is rehearsing will sit other men, who also play musical instruments. They will be listening, enjoying the nuances and the changes, with

[2] *Modern Music*, 1935.

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hands cupped in readiness for the moment when some player tires or slips away for a rest and some one of the audience can take his place. For every Balinese man is, for part of his life, if that be only once a month when the orchestra of his temple plays for its special temple feast—a professional musician. And herein lies another secret of the Balinese handling of the arts. There is almost no folk art in Bali; none of the clumsy, untutored, traditional performance which has had its quality given it by the abbreviating and purifying influence of time and often by very little else. In a few mountain villages, in a few temples, there are religious ceremonies performed very seldom and carried out by individuals selected for some reason other than their skill. But these are rare. For the most part the simplest artistic act in Bali is performed with an attempt to approximate a professional standard. The special teacher who, articulately and consciously, teaches for a fee the student who applies himself to learn, and the group that rehearses and discusses its performances and strives to improve its work—these are found everywhere. The distinction between amateur activities (our modern version of folk activities) and work done seriously is missing in Bali. One plants rice, prays to the Gods or plays a musical instrument without differences of mood, with due attention to established traditional procedure. For in the arts, to any society that has once known conscious creativeness, the touch of the most highly-developed form is life-giving—if that touch can be made sufficiently gentle. People who count Shakespeare among their traditions cannot attain dignity by producing nothing above the level of a college junior show; asked to produce nothing but Shakespeare, their chance to add something of their own is too slight and their interest wilts and dies.

Without, therefore, essaying the impossible task of turning modern Americans into Balinese, there are various lines along which those who lead the community arts movement might work. They might stimulate the production of plays written expressly with the idea that each group acting them shall add something of its own. They might propagate the idea that it is the

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whole act of producing a play that is interesting, that the lines drawn between the greenroom and the audience are tiresome—a product of silly overemphasis on stage realism with its horses prancing on moving tracks, grand-opera boats coming ashore and other pieces of nonsense. The Balinese theater, like the Elizabethan stage, is totally innocent of such claptrap, but not so the primitive theater of the New Guinea head-hunter, whose primary aim is to impress and mystify the women. For him the greenroom, drums that warn the women to hide their heads while he carries his contraptions through the village, mysterious ropes and gadgets to make giant feather snakes lollop enticingly over the heads of admiring crowds of impressed females, are indispensable properties. On his primitive stage the whole point is the secret—the secret and the audience to be impressed by his stage tricks. And if by mistake the women see through some of their transparent devices the men go into childish outbursts of rage, their house of cards collapses about their vain and vulnerable ears.

If it were possible to develop in American life a pattern in which everyone in the community took an interest in rehearsals, and the town gossip centered about how the leading man was getting on with his part; in which everyone turned out for the fun of seeing the coach from the big city criticize and correct the local rendering; in which a play was never given the same way twice and the whole style was altered in the middle because half the cast had just seen a play given by another community in a different style, we might then begin to approximate the community participation that makes the arts in Bali so vital a factor in the life of every member of every community.

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Maxim Gorki

AVRAHM YARMOLINSKY

ALTHOUGH born into a fairly comfortable lower middle class family Gorki found himself in the gutter at the age of ten. His early writings—he began his career in the nineties—grew out of the experiences of a boyhood and youth spent in the lower depths of society. Those stories of unskilled workers and vagrants owed their immense success partly to the fact that he was offering the public glimpses of an unexplored world. Others before him, Dostoevski among them, had shown the lives of the poor but none had written so brutally, so challengingly and out of such intimate knowledge. Moreover his work implied a criticism of the system that produced the outcasts he described. It carried an undercurrent of revolutionary sentiment in consonance with the times. The recklessness of his characters, their raw passions, the savage circumstances of their lives, stimulated a generation that needed courage for its task of throwing off the shackles of an oppressive political order.

As a short-story writer—the medium with which Gorki began continued to attract him almost to the end of his career—he has serious faults. Aside from his weak narrative sense he has, literarily speaking, bad manners; one is never sure when he will make a *faux pas*. He is likely to fall into bathos and indulge in fanciful imagery, he cannot restrain himself from sophomoric commentary and he sometimes intrudes himself inopportunely, marring what would otherwise be an effective piece. From the first he had a leaning toward romanticism of the Hugoesque type and a fondness for orotund prose. He felt the need, as he wrote to Chekhov in 1900, of heroic utterance. Repeatedly he tried to write poetry and one of the sorrows of his life was the recurrent discovery that he could not. The nearest he came to success in this genre was the prose poem,

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"The Song of the Stormy Petrel," a transparent allegory of the revolution, written in the days when the tempest was still beyond the horizon. Unfortunately he is at his worst when he thus engages in heroics or when he is lushly allegorical. He does not do too well when he tries to psychologize, which luckily does not often happen. He comes off best when he deals directly with things he has seen and that have moved him to tenderness or indignation. Among these more satisfying stories one must count such pieces as "One Autumn Evening," "Twenty-Six Men and a Girl," "Notch," "Birth of a Man" and above all the incomparable, heartbreaking "Lullaby," the story of a cheap whore and her son, exquisite in its humanity.

With the notable exception of his early play, *The Lower Depths*, which belongs with his hobo stories, Gorki achieved no outstanding triumph with his dramatic efforts. They deal with broad social themes, such as the class struggle, the decay of the bourgeoisie, the abyss between the intellectuals and the masses, the impending revolution. He has the playwright's ear for natural conversation and particularly for folk speech; but like the intellectuals in his play, *Summer Folk*, many of his characters might say of themselves "We do nothing, and we talk abominably much." His pieces are Saroyanesque—for the most part sequences of scenes not built up to a climax and lacking a suitable dénouement. They show the same want of plot as his short stories. In his very last years Gorki wrote two plays, constructed around one group of characters placing the final scenes, with symbolic symmetry, against the background of the October and the February revolutions respectively. There is tension in them, especially in the first, *Bulychev and Others*, an imperfect but bitter and powerful piece. The new life is only vaguely adumbrated in it. The central figure is an old man, incurably ill and in the end dying, who obviously embodies the old order. Yet, curiously enough, this tycoon is not the capitalist of the caricatures. He belongs to the race of full-blooded, blunt, forceful men whom Gorki depicted with an instinctive sympathy which overcame his ethical scruples.

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As a democrat and a socialist Gorki had every reason to abominate malefactors of wealth, the conquistadores of commerce and industry, who in Russia were a particularly unlovely breed. He made it quite plain that they were captains in the enemy's camp. Yet this type of man had a strong and durable attraction for him; he was drawn toward them by their vigor, their capacity for living strenuously and building energetically, even when their energy was directed toward predatory ends. His very first novel, published at the turn of the century and dealing with wealthy merchants and shipowners, was a story of big business. Likewise the last long narrative he finished pictured three generations of a family of industrialists.

During the quarter of a century separating these two novels he produced half a dozen others, all concerned with the small folk of the provinces, the proletariat and the lower middle class. The earliest of them, a story of the vain struggle of the poor against an implacable social order, closes symbolically with the chief character, in flight from the police, dashing his brains out against a wall. The work which followed it is in sharp contrast. The note of despair has changed to one of hope; Gorki in the meantime had had a taste of revolutionary activity and of prison, experiences which seem to have been fuel for the flame of the socialist faith that burns in every line of *Mother*. Gorki said of it in retrospect that he had written it to raise the flagging spirits of those disheartened by the reaction. Needless to say, literature is not created by good intentions. In spite of its candor and compassion the book is invalidated by humorlessness and mawkishness.

Lenin found *Mother* "a very timely" book. But as the years went by he also found its author an unreliable fellow. You could never be sure where you would have him next. A year or two after producing so useful a work as *Mother* he delivered himself of a novel, *The Confession*, in the mystical vein then fashionable. True, it set forth no drawing-room religiosity but rather wedded religion to collectivism; and yet the whole book, with its faintly hagiographic style, centered on the idea of man's

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quest for God. On the publication of this novel Lenin held his peace. Some years later, however, when in the course of an essay Gorki opposed to the current search for God the idea that He must be achieved by creative effort, Lenin gave vent in no uncertain terms to his indignation at this dalliance with divinity. He told Gorki in a letter that "any defense or justification of the idea of God, however refined and well-intentioned, is a justification of reaction." Whether or not Gorki was persuaded he did not sustain his interest in religion.

The best passages in his novels have an earthy quality derived from his closeness to the common people and give off a warmth that may have had its source in his fervent faith in humanity. His fictions as a whole are marred, however, by an insidious didacticism, a weakness of invention and a rough-and-ready treatment of character. Writing to Romain Rolland in a self-analytical mood he described himself as being easily overwhelmed by external impressions, a ready prey to the objective world, and thus as having no eye for the mysteries of the soul. His gaze was turned outward rather than inward and his memory served him better than his creative imagination.

His faults show up least and his gifts are displayed to the greatest advantage in his autobiographic trilogy: *Childhood*, *In the World* and *My Universities*. Although he began planning this work early it was not until he reached middle life that he executed it. Interestingly enough the greater part of these reminiscences was written during the volcanic years of the World War and the Revolution. These three volumes are obviously the work of a man who had a phenomenal gift for storing up every telling detail that touched his senses. It is not the kind of autobiography that focuses attention on the development of the central character. Indeed the narrator, for all his uninhibited frankness, tells the reader more about his companions than about himself; he gives one a set of crowded canvases of old Russia, full of a fine particularization and suffused with a glowing humanity. This autobiography is Gorki's sturdiest work and, although its high level is not sustained to the end, it is the most

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likely of all his books to endure. Indeed it belongs with the major Russian books of our time.

In the years that followed his return to the Soviet Union in 1928 Gorki occupied the place held by Tolstoy in the early years of the century. Both alike were not only honored as writers but were looked to for moral guidance. Yet there was an essential difference in their position. The sage of Yasnaya Polyana was in opposition to the Government and, while not ranging himself wholly on the side of its enemies owed his influence to his moral prestige. The ex-hobo was not only the dean of Russian letters but also the laureate of the Soviet regime. He was showered with signs of official recognition and glorification. His name was bestowed on streets, factories, theaters, airplanes, institutions for homeless children; the ancient city of Nizhni-Novgorod, his birthplace, as well as the province of that name, became respectively the city and province of Gorki. He aligned himself wholeheartedly with those in power; he was an acknowledged spokesman of the regime, a man clothed with authority. He headed committees, he dispensed blessings in the form of prefaces, he edited magazines, including the one characteristically entitled *Our Achievements*. He helped to initiate such various enterprises as a record of the civil war, a history of Russian factories, an account of the events of a single day throughout the world, an institute for the study of man in sickness and health. He had always had a fatherly eye on young writers with a proletarian background and now could nurse along fledgling talent on a grand scale. He was affectionately caricatured as the All-Soviet Incubator of Literary Chicks.

During the heroic period of the Revolution and indeed for some time afterward the prevalent trend was toward futuristic poetry and mannered experimental prose. Gorki, with his unsophisticated, old-fashioned style, seemed to belong to the dead past. With the subsequent return to the realistic method in the arts—the official formula is "socialist realism"—there was a change. His influence on the more mature and gifted Soviet

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writers was slight but the younger generation found itself close to him. Simultaneously he moved toward them ideologically.

It was only after considerable delay, however, that he came to adhere to the cause that had his unequivocal allegiance when he died five years ago. Like many intellectuals of his generation who were of a radical and democratic temper, he met the Bolshevik Revolution with hostility despite his previous support of the Bolshevik faction of the Social-Democratic Party. Writing on November 29th, 1917, in the newspaper of which he was then editor, he referred to Lenin, Trotzky and their fellow-travelers as "blind fanatics and conscienceless adventurers." In the same editorial he called Lenin "a cold-blooded conjurer who spares neither the honor nor the lives of the proletariat." He believed his former friend was leading the working-class into a bloody anarchy bound to end in bloodier reaction. And he likened Lenin's methods to those of that moral monster, Nechayev. If Lenin, so Gorki wrote, allowed himself to carry out a vain and cruel experiment on the Russian people it was because he had all the characteristics of a "leader," including amoralism and the pitilessness of the master-class. (Now that Gorki has been canonized by the regime this page in his history has been expunged from the official record.)

Yet though he was disgusted by the conduct of the Revolution he was quick to sense that in those days of mud and blood a new Russia was being born. His attitude was not unlike that of Alexander Blok save that he lacked the poet's vision of the messianic significance of the Revolution. At all events he did not emigrate; indeed, toward the end of 1918 when things were at their worst for the new regime, he buried the hatchet. Describing his meeting with Lenin, Gorki said Lenin gave him the look a shepherd gives a strayed sheep. He never strayed so far again.

He constituted himself the guardian of the remnants of Russian culture in a period of destruction, was the good angel of those intellectuals at home who else would have perished in the general chaos, stood between some of them and starvation. His humanity extended even to aristocrats and former high officials,

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for whom he interceded. Through his good offices people obtained railway tickets, clothing, medicines, writing-paper, remission of prison sentences, old men received false teeth, and infants, milk. He headed the equivalent of the American Writers' Project and took the initiative in founding the so-called Houses of Men of Letters, of Scholars and of the Fine Arts. Although there was distrust and dislike on both sides he worked with the authorities and in public eulogized Lenin. And then in 1921, at the beginning of the NEP, he left the country. The official version of his career, broadcast at his decease, has it that he went abroad for his health on Lenin's advice. Unofficial testimony would seem to indicate that he left the country because he could not adjust himself to the regime.

Gorki stayed abroad some seven or eight years. While he was in Germany he edited a review in which he attempted the impossible task of bringing together émigré and Soviet writers. Publicly he remained a friend of the new Russia and his writings continued to appear in the Soviet press but privately he was critical of the Soviet Government and indeed, according to one associate, came close to breaking with it. He did not do so. In the summer of 1928 he visited Russia, just after his sixtieth birthday had been celebrated there on an elaborate scale. The following year he repatriated himself. Whatever misgivings he may have had he effectually silenced. According to the friend referred to above, Gorki made his peace with the government in order to preserve the grand illusion of his life: that he was the bard of the Revolution and the proletariat. But he betrayed that noble image in his very effort to save it.

To a compatriot remaining behind in exile, who asked him how he could give his full assent to the dictatorship, he replied in substance that the new regime was justified by its works, that it had brought out the constructive potentialities in the people and furthered their cultural growth. He cited as a specific instance the case of a hand in a sugar refinery who was reading Shelley in the original. What marked Gorki's outlook then as always was the awed respect for "culture" often felt by the

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self-taught man. If he had at one time looked suspiciously at the Revolution it was because he feared it might prove a bull in the china shop of Russian culture. Books, knowledge, learning, science, were magic words for him. Moreover, to this least puritan of men, culture was a matter of disciplined labor, an outgrowth of work. Because of their dark heritage of slavery and oppression the Russians had not learned to work. He insisted that if they could become fully aware of the civilizing, unifying, "religious" values of toil their life would be fabulous and a lesson to the rest of the world. He had come to believe the Revolution was the educational power that was to be the instrument of this miracle. The revolutionary process was to him "a struggle of the rationally organized will of the laboring masses against the elemental forces of nature" as well as against the anti-social individualism that is the product of a competitive society. He saw the conflict as synonymous with "the struggle for culture and for the creation of culture." One feels in Gorki not so much a savage indignation flowing from an offended sense of justice as delight in creative energy. He welcomed the new order because he saw it liberating energy by freeing men from the tyranny of their fellows and their own brute instincts.

The concept of work as the mother of culture dominated his thinking about art also. He saw it as the instrument of social action. Art, he held, rises above the conflicts of the hour to get a wider view of the battlefield and from that vantage point direct operations. Literature should show things as they are only to enable the working class, future ruler of the world, to understand what must be destroyed and what built.

His performance as an ideologue is unimpressive in cold print, for he is likely to smother a few interesting if hardly novel ideas under shoddy generalizations and sophomoric learning. The fact is that he was no intellectual in the strict sense of the word, either by nature or by training, although like his *bête noire*, Dostoevski, he was given to injecting philosophical discourses into his fictions. He shared with the greater man the belief that a writer's significance is in large part dependent on

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his success as a missionary. There was hardly a time, except perhaps in his youth, when he was content with the role in which Chekhov cast the artist—that of a veracious and impartial witness. In his speech before the First All-Union Congress of Soviet Writers he insisted that the traditional position of realistic writers was that of judges and critics but that Soviet authors had gained the further right to "participate in the construction of a new world, and in the process of changing the world." And yet his own gifts were fundamentally those of a faithful recorder of things seen and heard.

It is noteworthy that although the Soviet laureate exclaimed over, and even lent a shoulder to shifting, the Soviet scene he did not choose to deal with it imaginatively. Was this the instinctive wisdom of the artist who knows not only what to take but what to avoid? For years before his death the new order had his complete allegiance yet it remained a thing to celebrate: he could not as yet, as the writer must, take it for granted. He never tired of repeating that the working class was in the process of engendering "a new mankind and a new attitude toward the world." He defined the attitude as one of considering the world to be at once man's possession and man's field of endeavor, but he failed to body forth this attitude creatively.

The fictional work to which he gave his last decade was a four-volume, reminiscential novel which remained unfinished. Its general title, *The Life of Klim Samghin*, and its sub-title, "Forty Years," are clues to its character. Like the several French narrative cycles begotten by Proust's masterwork, it is at once the biography of an individual and of the generation to which the author belonged. It by no means measures up, however, to the novels of Roger Martin du Gard, Jules Romains or Georges Duhamel. Indeed it is a singularly unsatisfactory performance, not least because it is so boring. Some incidental figures, especially plain folk, are solid and even memorable; but for the most part the pages are thronged with people who are indistinguishable one from another, except for the few who impress themselves on the reader because of their presence on inter-

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minable pages. Samghin's personal history is only mechanically connected with the chronicle of the forty years preceding the Revolution, and the chronicle, aside from the few chapters dealing with the Moscow rising of 1905, is helpless, throwing only a fitful and uncertain light on what goes forward.

Death stopped his hand just when he had brought Samghin's story down to the March Revolution. Had he lived to carry the narrative beyond the October Revolution it is clear that, whatever he might have written, it would not have burned with the indignation he had felt as, in the days that shook the world, he watched power begin its work of corruption. If at the last, as the personal dictatorship grew before his eyes, he suffered a revulsion of feeling it remained a secret between him and his conscience. He died ostensibly at peace with the regime and after his death the honors accorded him during his lifetime were succeeded by an official cult. On the third anniversary of his death the foremost Moscow daily editorially pronounced him "a giant of thought and a magician of the word" and asserted that "now as in his lifetime he determines the development of all Soviet literature." His work is fairly buried under unctuous commentary and exegesis, without a grain of critical salt to the heap.

Gorki was an uneven writer, with some serious faults, and to ignore them is to fail to assess his virtues truly. He should be remembered as a man who in a period of violent change sought to work with the forces he conceived to be making for progress and who sacrificed to that end even the free critical spirit that had previously inspired his activity. The best of him belongs to the past and to the more remote future. As a storyteller he is a voice out of old Russia, denouncing its evils, bespeaking its will to liberation, summoning attention to such humane excellence as shone in that darkness.

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The Scholar and Politics

JAMES L. MCCONAUGHY

THE scholar has always been urged to exercise an influence upon the solution of political matters; from the days of the Greek philosophers this has been so. But the conception has usually been, I think, of a cool mind, almost in an ivory tower, disassociated from the hurly-burly of political strife—of contemplation and discussion rather than action. Plato and Aristotle eulogized knowledge but stressed little the actual election; thinkers, evaluators were sought: "We regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy. The great obstacle to action is, in our opinion . . . the lack of that knowledge which is gained by discussion."

More recently Emerson and George William Curtis wrote and spoke of the obligation of the American scholar to face contemporary problems. But their essays can be read in vain for any entreaty to share in political party organization or elections; there is no admonition that men of this type stand—run is a better, truer word—for political office. Curtis in an address (which we are told carried great influence through its appearance in the newspapers and as a pamphlet) on "The Duty of the American Scholar," first given on the Wesleyan campus in 1856 during the Buchanan campaign, devoted his whole speech to the plea that scholars interest themselves in contemporary problems and vote; nowhere did he urge his youthful audience to run for office, to exercise their influence within party councils and government halls. Emerson's famous essays on "The Scholar" and "Politics" are even more striking in their omissions; he, too, fails to urge participation in politics; he voices the condemnation of the politician which has been current until

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today—that politicians "have not at heart the ends which give to democracy what hope and virtue are in it." Emerson did not want his scholar to be academic—he was often at odds with the colleges—but he did not want him, either, to be "practical," to "demean himself in the whirlpool of politics."

It is customary to refer, in considering this topic, to the example of our English cousins. Two facts seem to emerge in any such study: the willingness of the educated—the scholars—to serve in British governmental positions to a degree that contrasts strikingly with the American record; and the custom of "standing for Parliament" primarily if the district is one in which election is assured. For many decades England has governed her Empire by using in her Civil Service, particularly in the Colonies, her keenest minds. These scholars won their posts through civil service examinations devoted, until recently, largely to questions well suited to the scholarly mind; Latin prosody was more important than ability to understand those who were to be governed or the whims of the electorate. Recently a reaction has set in. Men chosen by such tests, undoubtedly able as scholars, have often proved unadaptable; the British Civil Service became bureaucratic. We are told that today scholarship is less desired than other qualities which appear to give a man promise of greater usefulness. The well-educated Englishman who ran for office usually did so in a borough that was "safe." Labor's growth to power has changed this. There are fewer scholars in the Cabinet and Parliament today. This seems to me an indication of progress.

Germany during the twenties provides another warning. Her scholars left politics alone; they made few sacrifices for the Republic; their concern was with the world of brains, not the world of people and poverty and political leaders. Their aloofness made Hitler's rise possible. A sentence in a recent magazine sums this up, "A deep abyss separated the intellectuals from the rest of the German people, so that they were really living in a fool's paradise."

The example of the totalitarian countries today is quite an-

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other matter. Politics there involve no elections. But efficient brains are still sought for in leaders. Hugh R. Wilson, our former Ambassador to Germany, has frequently pointed out the striking importance of Germany's leadership schools. Their admission tests are intellectual, physical (tough minds in tough bodies), and "spiritual," in the sense of devotion to the party's cause and ability to influence others.

These two contemporary European examples may raise one question, as yet unanswered, which is not strictly part of our topic. Is it possible that in the choice of a nation's leaders too much emphasis may be laid on brains, at least so far as possession of brains is demonstrated by academic attainments? The two most influential men in the world of free men today—Roosevelt and Churchill—were indifferent, or worse, scholars in school and university. Hitler, Stalin, Mussolini, never gave evidence, as students, of deserving Phi Beta Kappa keys. The two greatest Americans, Washington and Lincoln, are never regarded as scholars; one doubts that they would have shone in this respect even if they had had full opportunity. And the greatest scholar among our Presidents—Wilson—failed, not because he lacked brains but because he misunderstood and misjudged the people, particularly those who opposed him. He lacked—as scholars, I fear, often do—the trait which one of Washington's biographers called his greatest: the ability to get along with those who opposed him and those whom he strove to lead. In this Lincoln was supreme.

Perhaps what we must seek in America today is brains plus "understanding"; possibly this is what the writer of Proverbs urged us to cultivate. There is, I am sure, a relationship between mental power and this ability. But many scholars lack the trait completely. Furthermore, nearly all institutions for the training of brains neglect it, consciously or unconsciously—sometimes even despise it. Agencies that develop it (student organizations, athletics perhaps, off-campus political and sociological activities) are often frowned upon as "extra-curricular." If psychologists could devise tests showing us the degree

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to which this trait is present, as accurately as they have developed I.Q. measurements, we might know whom to train as future leaders in our democracy.

The American experience with brains in politics has been almost the reverse of England's. During our first century those who were college-trained were so busy in developing a continent and gaining economic supremacy that they largely left the governing of the land to others. "Go west, young man" was understandable; likewise, go into business, manufacturing, even—not recently—Wall Street. One wonders what the history of the United States would have been from 1850 on if the young men with brains and the trait of leadership had, in considerable numbers, gone into politics and the non-military service of their country.

For politics—active party work and running for office—has only very recently appealed to the abler young Americans. Do you know any parents who have urged their sons to prepare for a government career or for political activity as English fathers have done for a century? "Politics are dirty"; perhaps so, but if so, largely because we hold ourselves aloof from them. The words "politics" and "politicians" have a sinister connotation in the American mind. But the dictionary justifies another definition: a politician is "one experienced in the science of government"; politics is "the science and art of government."

During the past decade a change in attitude toward politicians is observable. Nowhere is it better stated than by Frederick Scott Oliver. His life of Walpole, *The Endless Adventure* (1931), begins with a study of politics and politicians—the most rewarding one hundred pages I have read on the subject. I restrict myself to one quotation from his introductory essay:

> If we escape from our present perplexities, it will not be because theorists have discovered some fine new principle of salvation, not because editors have scolded, not because we have become excited; it will be because these decent, hard-working, cheerful, knockabout politicians, whose mysterious business it is to manage our affairs by breaking one another's heads, shall have jumbled something out of their contentions

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which will be of advantage to our country; we cannot save ourselves without their help.

Closer home we have the phenomenon of T. V. Smith. A Texan, without significant early educational opportunities, he became professor of philosophy at the University of Chicago. His books on philosophy and the encomiums of his students attest his right to the title, "scholar." But something larger interested him. He wanted to see the philosophy of government —man's relation to man in a democracy—made practical. He was elected to the State Senate in Springfield. There he worked with politicians and kept quiet—and what a triumph that is for a professor! He made only two speeches to his fellow Senators, both masterpieces; one, a eulogy of Lincoln, and one, just as sincere, an appreciation of his colleagues, particularly those who had opposed him and, within his party, killed the bills in which he was most deeply interested. He was elected Congressman-at-Large from Illinois—publicly stating, while campaigning, that the office should be abolished. His campaign literature on "Smith" is a perfect example of what most scholars in politics would not have had the wit to do. His views on the politician are found in his recent books; this quotation perhaps summarizes them:

> The politician believes in politics; he knows the game's part fun—and means to enjoy it; he knows it's part showmanship—and means to make it interesting; he knows it's part friendliness—and means to promote it; he knows it's much work—and is not afraid of it; he knows politics is the machinery of democracy—and means it to succeed; he knows that the politician can become the helping hand to common men—and he extends his hand with courage and pride; he has courage to believe that there's room for independent men in politics, and he means through devotion to principle to be an asset to his party.

Connecticut has had an interesting experience with professor-scholars in politics. Possibly it is not typical; possibly the high position the founding fathers of our State gave to education is the explanation. Certainly for nearly two centuries the best educated man in each town, the minister (often the only

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one with a college degree), exercised great influence in town government. But today we are not in any sense a "high-brow" State. Yet in recent decades each party has found it politically desirable to nominate "scholars" for State office and they have often been successful at the polls. True, such choices were usually made when chances of election seemed slim; if the "bosses" had expected victory the ticket might have been different.

In 1910 Democratic prospects were dark; the Republican ticket had been elected regularly for decades. Simeon E. Baldwin, professor of law at Yale, was given the Democratic nomination; he was elected and served for two years as one of Connecticut's greatest governors. In 1930 the situation was not dissimilar. Wilbur L. Cross, who had retired that June as Dean of the Graduate School at Yale, was selected at a convention in which no Democrat expected victory; in the election Cross, by a few votes, was the only member of the Democratic slate to win. His administration commended itself to the voters and —probably not without some irritation—the party bosses approved his renomination; again in 1932 all Republican candidates except Cross won. In 1934 the Democrats carried all the State offices and in 1936, for the first time in recent history, they also gained control of the Senate. In each State election Cross was the Democrats' ace card. Only one other governor since 1827 had won four two-year terms. In 1938 he ran against Raymond E. Baldwin and Jasper McLevy, the Socialist mayor of Bridgeport, who polled a startlingly large vote. Baldwin won by about five hundred votes. On this ticket the Republicans had nominated, for lieutenant governor, the President of Wesleyan "to counteract in part the influence which an academically-trained candidate had with independent-minded Connecticut voters." My chief satisfaction in contributing, to a microscopic degree, to the defeat of this fine governor came from the fact that, freed at sixty-seven from the cares of office, he devoted himself to his autobiography; when this appears, in 1942, parts of it will be "must reading" for anyone interested in the scholar in politics.

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The Democratic ticket for 1940 was an interesting one. Hurley, now governor, had never previously run for any political office; he had served as commissioner of public works under appointment from Cross who, however, vigorously opposed his nomination before the Democratic Convention. For lieutenant governor, Odell Shepard, professor of English at Trinity College, poet and Pulitzer prize-winner for his *Pedlar's Progress*, was chosen; for secretary of state the nominee was Mrs. Chase Going Woodhouse, professor of economics at Connecticut College. With the Roosevelt landslide the Democratic ticket was elected; had the election involved a State ticket only, the result might have been different.

The lieutenant governorship in Connecticut is not a major office. When a few years ago salaries of State-elected officers were raised and the positions put on a full-time basis only the lieutenant governor's was left unchanged (perhaps in part because Cross objected to paying more to Hayes, his lieutenant governor, now in State's Prison for thefts while mayor of Waterbury, an office he continued to hold while lieutenant governor). In the days of Republican control of the State, the lieutenant governor was often later nominated—and elected—as governor; this has not happened for fifteen years.

Connecticut does not have the direct primary for State officers. We are a land of "steady habits," perhaps old-fashioned ones. If we had a primary no professor could be a candidate unless he had income from sources other than his salary. In my experience, a man can limit his political expenses in a campaign as rigidly as he wishes. Gifts to the party are expected; I think professors who are not candidates should also make them if they are actively interested in the preservation of our present form of democracy. I was urged to pay for political advertising; I refused, courteously, I hope, and was never berated. My two years as a Connecticut elected official cost me annually not quite twice what I had been giving previously toward party expenses—a very modest sum.

I particularly enjoyed the experience of serving as president

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of the State Senate. I made many friends there, as many among the Democrats and Socialists as among the Republicans. I had my first view of the Senate Chamber when I entered to preside; my knowledge of parliamentary procedure was limited to Robert's *Rules of Order* and faculty meetings; this left a great deal to learn! Fortunately the Senate Clerk was wise, experienced and most cooperative. The Democrats graciously took the academic stranger under their kindly wing and refrained from—what would have been very easy for them—making a fool of him.

One meets all kinds of people in politics; those with whom I worked came from various professions, various economic levels, various backgrounds. Many were keenly able. Nearly all made a genuine financial sacrifice to take a State office. Connecticut pays her legislators a total of $300 and travel reimbursement, for a two-year term. This would tempt few! In my limited experience I should say that politicians as a class are about the equal of the men of any other profession; some are lazy, some are weak, but this also holds for doctors and lawyers and, I fear, professors. The politicians I know are a credit to American citizenship. I saw no evidences of graft. A friend who has served in Congress has seen only one.

Trinity gave Mr. Shepard leave of absence while he presided over the Senate; Connecticut College has relieved Mrs. Woodhouse of many of her duties. I am not sure, however, that presidents and boards of trustees would be so open-minded were the professor running for a "lesser" office. Unfortunately the feeling persists that professors are wasting their time in public office. One of the few deplorable results of the Hatch Act is the elimination, as candidates or even as active participants in politics, of all faculty members in state universities aided by federal funds—a restriction that should be lifted. Nearly all "scholars" in politics have one weakness—they want to start at or near the top. More of us, I think, should be willing to run for city and county offices or for the legislature. "For one American sincerely interested in local government, there are

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a hundred interested in state matters, and for one interested in the state, there are a hundred interested in Washington." I am sure our states generally are more wisely governed than our cities. Is this no concern of the scholar?

I am proud of the Wesleyan faculty's political activities, for which I am not responsible. One professor served as mayor of Middletown; another could have had his party's mayoralty nomination; one was candidate for the State Senate; another served as councilman. Nearly all these men were of another political party from Wesleyan's President.

The list of politicians from the academic world is rather distressingly short. Wilson, of course, is outstanding. Senator Fess of Ohio had been a college president; Brunbaugh served as Governor of Pennsylvania between college presidencies. The President of the University of Maryland was—and still is—a leader in the State's political life. Wilbur went from Leland Stanford to Hoover's cabinet. Plumley went to Washington, as Vermont's sole Congressman, from the presidency of Norwich University. Sills of Bowdoin was the candidate for the Senate on one Democratic ticket; Hopkins quite certainly could leave Dartmouth for the Senate if he wished. The "New Deal" has called on many able men in academic life for special service at the Capitol but these have been appointive positions; many of these professors, including some who have rendered excellent service, could never have won a nomination or an election.

Obviously not all professors and scholars would make good politicians. Most of them are wise to stick to their lasts. Nevertheless some have just the qualities needed in a vote-winning politician. Cross did.

No university or college should be in politics but the individuals in the institution should. I am not aware that by campaigning twice I in any way injured Wesleyan. Complete freedom of expression and activity must be given to one's colleagues of the other party. Sills of Bowdoin has for years been an outstanding Democrat in rock-ribbed Republican Maine; a large majority of his alumni are, I believe, his political op-

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ponents but I have never heard one Bowdoin man, and I know hundreds, regret Sills' political activity. MacCracken of Vassar was for years an ardent and vocal supporter of Roosevelt although probably three fourths of his Board and of his alumnae disagreed with him when voting.

Participation in party activities presents even greater difficulties but I believe scholars should undertake it. We cannot have our form of democracy without parties; why should faculty people feel above such service? The "Notebook on Democracy," published by a group of civic-minded citizens in New York in 1941, says, "The preservation of democracy depends upon the preservation of political parties." One of the ablest politicians of recent times, James A. Farley, speaking to the students of the University of Pennsylvania, expressed the same truth:

> Public opinion in a democracy has to find some way of expressing itself in an orderly and effective fashion. This we do through political parties, which give effective form to the desires of the public and the views of our citizens. The organization of political parties and the using of them to express the public will is the work of politicians. It is they who must harmonize conflicting points of view; who must reach compromises; who must look always for the greatest common divisor of public opinion and give form and substance to the result. In practice this means reaching agreements on candidates, on policies and on legislation which meets the needs of the country. One may almost say that whenever the politician fails, democracy fails. In some countries abroad, where politicians were unable to work out a general unity, when parties divided and subdivided to an intolerable degree, and when agreement could not be had on men and measures, the structure became so weakened that dictatorship was invoked as a relief from confusion.

We should encourage college students to participate in politics. At Wesleyan every man old enough to vote received a letter from the president urging him to do so. They are encouraged to join a party and work in it, even if their first tasks seem humble, perhaps trivial. College graduates will learn much from the rough and tumble of party experience. Too few young college people are to be found in the "Young Democrat"

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and "Young Republican" clubs; seldom are they officers. The preoccupation with earning a living should not keep them out of such political organizations; there is much for them to gain, and give, in them.

The college world must appreciate what scholars can do—if encouraged—in the field of politics. Will presidents urge leaves, that elective full-time offices may be sought by professors, and will they hold the academic positions open until the professors return? How will a board of trustees—predominantly, let us say, Republican—feel about the candidacy of an able faculty member who is a Democrat and whose presence on the ticket and in the campaign may significantly harm Republican prospects? If the salary is definitely less than that of the academic position will part-salary be given so that the professor-politician is not asking too great a sacrifice of his family? If the leave is for "research," payment of part-salary is expected; can it be counted upon as surely if the leave is for service in an elective position in a democracy? If not, it is a sad day for American higher education with its protestations of serving the state. Will the Carnegie Pension officials recognize service in Congress as they would service in a research institution? I'm wondering.

Finally, perhaps we need to strike a new note in our government courses. Some feel that they are too "academic," philosophically removed from everyday politics. Possibly we should deliberately train young people to speak and understand mob psychology in order that they can win votes and influence people. Business training includes this; why not training for active citizenship? Again, a student gains much from a teacher who is an active party member, preferably one who has gone through the gauntlet of an election. Such professors will usually have a better opinion of politicians than most college freshmen have when they arrive on the campus. A change in point of view, by students and faculty alike, toward this "most abused profession" might help.

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Translation and the "Fields of Scripture"

JULIAN GREEN

IT IS a rather strange fact that for many of us in the English-speaking world the most important of all books is a translation. The more we think about it the stranger it will seem but we don't think much about it; we just accept it as one of those unalterable facts, like the shape of America, for instance. And yet it is in itself a very remarkable fact. India has her sacred books, so have Persia and Japan, and those books are their own. Our sacred books, which we call the Bible, are borrowed books; they did not primarily belong to us yet they do now through that very delicate and complicated process called translation.

When people quote the Bible in English-speaking countries they usually quote the King James Version, still the most widely-read version in spite of repeated and not wholly unjustified attempts to dethrone it. For millions of readers it is a hallowed translation but it is interesting to note that we don't call it a translation; we call it a version. We do not speak of a version of Marcel Proust or a version of Montaigne or even of a version of Dante; but we do speak of the Greek Version, of the Douay Version, of the King James Version of the Bible. This in itself is significant. Translation and version are close kin, so far as meaning is concerned, but their connotations differ. Translation is given the preference in modern speech and may be applied to thousands of writings, good or bad, but version is different, version is almost venerable.

A version is literally the act of turning or changing. A book is turned or changed into something else but in the case of the Bible there is, as regards the King James Version, a vague and

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unexpressed feeling that the original has, so to speak, changed itself into itself. The reason is that this translation of the Bible is so closely connected with the thought and feeling of the English race that it has become a part of it; it is the book even of those who do not read it but whose heritage it nevertheless constitutes. At the time when the Revised Version was being introduced in this country and met with the opposition of so many people a pious man in a less enlightened part of the United States was reported to have said that, so far as he was concerned, he would never read the Revised Version, adding, with great indignation, that the Lord's words were not to be tampered with: they stood in the Bible exactly as he had spoken them and it was inconceivable that any one should dare to alter them. It became clear, upon questioning the man, that he believed the Lord to have addressed Israel in English. Now, from the strict point of view of exegesis he was laboring under a delusion but there was something very moving and very real in what he said; the race to which he belonged spoke through his lips.

Throughout the centuries the Jews have called themselves the People of the Book. The Anglo-Saxon race has an equal claim to this proud and beautiful title. Even, and I should say particularly when Anglo-Saxons revolt against it, they still belong to the Book. It is theirs and they are its own. I do not mean that it is theirs exclusively—it belongs to the whole world—but it has stamped them in a very definite way and made them what they are. When Samuel Butler took his Bible and flung it into a corner he was making an intensely Anglo-Saxon gesture. He rejected the Bible violently and in doing so admitted the power of the Book over him. Had he been Italian, for instance, he would never have flung his Bible in a corner for the simple reason that in all probability he would not have owned one.

Most Anglo-Saxons, then, when reading their Bible are not conscious of reading a translation. They love it as sincerely as the Jew loves the Hebrew original, and in a certain sense we

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may say that it is love that naturalized the Hebrew Bible and made it an English book. They feel that in a way the translation is an original in itself; that the book was rewritten in English rather than translated; they believe that the spirit of the Hebrew Bible has found its way into the English Bible.[1]

But of course the fact remains that the English Bible *is* a translation and if we compare it diligently, not with former translations but with the original, we shall discover that it is sometimes strangely inaccurate.

Like a great many American children I was brought up on the King James Version. My mother read it to us and she read it well, not in ministerial tones—she could not have done that—but reverently and yet naturally. She handed me the book as it had been handed to her—that is, she taught me to love it, and that love has endured; but when I was about sixteen I discovered two other versions which I read with unequal pleasure. One was a French version, the other was the Vulgate.

The French version was very learned, with explanatory notes at the bottom of each page. At first I did not care for it very much. It seemed to me that this was not the Bible but I could not exactly understand why. What I considered so beautiful in the English version sounded a little flat in French and, I hesitate to use the word, a little dull. I was puzzled and disappointed.

From the Vulgate I received a very different impression. To begin with, owing to my ignorance and ingenuousness, I thought that, Latin being older than either English or French, the Vulgate must of necessity be nearer to the original. Quite apart from that, I was awed by the magnificence of the language as well as by the venerable age of the translation. This, I said to myself, is the Bible the Christian Church was reading when England was still peopled with illiterate half-savages who could barely express anything like a thought. Each sentence seemed bathed in incense. The most familiar and simplest

[1] In referring to the English Bible I mean the King James Version. The Catholic, or Douay, Version is not discussed here because it was not made directly from the original tongues.

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phrases of the English Bible appeared here clothed in a majesty the like of which I had never dreamed. It was a real joy to read the Prophets in this superb language which, as it were, had "caught their shrieks in cups of gold." I did not dare entertain the thought that this book was not the Bible; indeed I might rather have been tempted to believe that it was *the* Bible, to the exclusion of any other version. At any rate it was not, in my mind, the same book as the King James Version; it belonged to a different world and seemed permeated with a different spirit.

I found myself in the position of a man who is presented with several portraits, allegedly portraits of the same person, and who cannot see a satisfactory likeness between them. I took it for granted that these portraits, so different in style and in spirit, were portraits of the same person because I had been told that they were and I had no means of investigating the matter. But I was not content with what I had been told though it did not yet enter my mind to controvert any part of this teaching. I assented unwillingly.

As years went by I familiarized myself sufficiently with the German language to read Luther's Version with some appreciation of its literary beauty. A new aspect of the old problem confronted me here. In many respects I found this version very similar in spirit to the King James Version. They were obviously portraits of the same person. So I was led to believe that they offered a better likeness of the original than the other translations I had examined. This was natural enough, I suppose, although I grant that my methods were anything but scientific. I must add that, in speaking of the likeness of a translation to the original, I am referring for the present moment only to a similarity in spirit or, if you prefer, to a similarity in the impressions conveyed by the two books. This similarity of spirit was not at all remarkable or fortuitous, considering how closely connected German is with English.

However, on examining certain parts of these two translations I discovered something which struck me as rather peculiar: they did not always exactly agree. For example the fourth

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verse in the well-known 23d psalm reads in English, as you remember, "Yea, though I walk through the valley of the shadow of death, I will fear no evil" etc. Whereas in German we have, "*Und ob ich schon wanderte im finstern Tal, fürchte ich kein Unglück.*" Where was the shadow of death? Feeling a little mystified I opened the Vulgate and read, "*Nam et si ambulavero in medio umbrae mortis, non timebo mala.*" What had become of the valley? The German version kept the valley and did away with the shadow of death. Saint Jerome gave us the shadow of death but deprived us of the valley. The English gave us both, and for that matter so did the French, but why didn't the Latin and the German?

Of course the meaning of the verse was substantially the same in the four translations. But turning over the leaves of the English Bible I came to psalm 84 for which I had always had a particular fondness, "How amiable are thy tabernacles. . . ." Verses 5 and 6 of this psalm read as follows in the King James Version: "Blessed is the man whose strength is in Thee; in whose heart are the ways of them. [Here I paused, as I always did, wondering if I quite understood what I was reading but I went on] Who passing through the valley of Baca make it a well; the rain also filleth the pools." This was very obscure; neither did the marginal notes help me much by telling me that the valley of Baca was the valley of mulberry trees. So I opened the Vulgate and this is what I found: "*Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrimarum, in loco quem posuit.*"

I rubbed my eyes. The rain-filled pools had disappeared like a mirage. I made sure that I was reading the same psalm, picked up the German Bible and in the corresponding place read as follows: "*Wohl den Menschen, die dich für ihre Stärke halten und von Herzen dich nachwandeln, die durch das Jammertal gehen und machen daselbst Brunnen; und die Lehrer werden mit viel Segen geschmückt.*" So the pools were there after all and with them, astoundingly enough, teachers. My investigations ended there for the moment and I closed the book with a

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feeling of uneasiness and also a feeling of distrust which I could not quite conquer.

In one of the most famous books written by Jewish mystics, the *Zohar*, there is a very remarkable passage on the Bible. As I remember it the Bible is compared to a large and mighty fortress. People walk around the high walls and look up at the battlements but that is about all they see of that fortress. Inside the stronghold, however, there is a very beautiful girl. She is a prisoner and tries to communicate with her lover who is outside. He looks and looks at the walls and suddenly, through a crack between two stones, the girl's hand is seen waving to him. The girl, of course, is the spirit or hidden meaning of the book; her lover is the Bible student who is in love with the holy word.

I too felt that I was standing in front of a fortress when I read translations of the Bible and the prisoner in that fortress was the Hebrew language which could only peer, as it were, through the cracks in the somber walls and make signs to the lover of the book.

In 1919 I attended the University of Virginia. It was there, at a bookstore, that I had my first glance at a Hebrew Bible, which I immediately bought with a grammar to accompany it. I could not get back to my room fast enough to start on the alphabet but my troubles began then and there. I had to ask a Jewish student how to pronounce the consonants and he hinted broadly that since I wasn't a Jew I could never do this successfully. When he revealed to me that I should have to master no less than seven conjugations I was appalled. I suggested that he read me the very first verse in Genesis. He did, with infinite solemnity. It seemed to come from the very beginning of creation; now soft, now raucous, the strange syllables carried one back through an almost unthinkable space of time, back and back through the centuries to the days when man first addressed himself to the Almighty, using, I fancied then, these very sounds to express his thought.

The very antiquity of Hebrew had something dreadful about it. So did the grammar. I had somewhat taken heart when I

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heard my Jewish friend read the opening words of Genesis but my enthusiasm waned considerably when, upon being left alone, I opened the Hebrew grammar and came up against the rules of accentuation. Very soon I closed the book and put it away with the Hebrew Bible in an honorable place, on the top shelf of my bookcase. The fortress looked grimmer than ever.

My interest in Hebrew revived suddenly ten years later after much time spent in floundering among contradictory versions of the Bible. But now I was determined to arrive at some kind of result. So I consulted a friend of mine at the Collège de France (I was then living in Paris). He advised me to ask a rabbi to teach me Hebrew, adding that rabbis were the only people who really knew that language.

It was not very difficult to find a rabbi in Paris in 1935. I doubt that mine knew anything but the Old Testament but that he knew from cover to cover, by heart and in the original tongue. This knowledge I envied him more than words can express. He produced a typewritten grammar of his own which I immediately proceeded to learn by heart and on the second day we plunged forthwith into the first chapter of Isaiah. This too I learned by heart. Page after page of the Bible was committed to memory in true Oriental fashion. Never had I made such an effort in my whole life but I was amply repaid. After many months of obstinate work I acquired a slight knowledge of Hebrew and thus I was able to catch a glimpse of the face I had known heretofore only through the medium of portraits.

Now at last I could walk through what the *Imitation of Christ* so beautifully calls the fields of Scripture, *prata Scripturarum*, nor did I any longer have to depend on a translator to find my way about; I ventured to run away from my guide, for a few steps at first, then for long rambles during which I more than once fell into ditches or got lost in what commentators call *loci desperati*, but I knew enough to realize that I was wandering in a land the beauty of which I had only faintly suspected; it was one of the oldest countries in the world but to me it seemed as new as though the weary armies of translators

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had never set foot in it. The 23d psalm was not simply a series of fair-sounding words to be chanted in a church; it was an oasis like those I had seen on the skirts of the African desert, with the shade of date-palms darkening the waters of rest. And when the wind arose, as it so often does in the Old Testament, it was not simply "an horrible tempest"; it was something sinister that screeched and howled through the guttural Hebrew consonants. When David raged against his enemies he did not do so in the exalted style of an English divine of the 17th century; he was more like a wild-eyed desert chief, with rasping sounds coming from his throat, and frantic gesticulation.

All this of course was only a first impression but it was a very powerful one. I sensed what it was that translators cannot translate, try as they may, learned and sincere though they be; however diligently they may compare the result of their efforts with the original, the Hebraic quality of the book cannot pass from one language into another; to be sure the spirit is there—Israel knew how to speak to the whole world—but something is lost which can be retrieved only by going back to the source.

It was an exciting experience, this working my way back to the original of a book I had always so deeply admired, but I was imperfectly equipped for the task; my knowledge of Hebrew was, and is still, very scanty, and I can never hope to acquire the feeling for that language that a man of Jewish blood might possess. Nevertheless it taught me much about the difficulties of translating. I remember that one day when I had finished reading a difficult passage in Isaiah with my professor I asked him if he considered that a good translation could be given of these verses. He instantly said no. I asked him why. "It is a poem" he answered, a little evasively.

This in itself might appear a sufficient reason to many but there are other difficulties. As I have said before, since translations sometimes differ to an amazing degree it is a thankless task to try to get at the correct meaning of a Scripture text by comparing one translation with another. This verse may yield a more satisfactory meaning in the French translation whereas

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the following may sound more logical in the English, and so forth from Genesis to Malachi. Is there such a thing as a perfect translation of the Bible? That admirable feat of scholarship, the Revised Version, often shows signs of bewilderment in the face of mangled or corrupt readings.

Some books of the Bible have fared better than others in their long journey through the centuries. In spite of serious gaps the historical books as a whole afford a good and consistent meaning; but many chapters in the Book of Job, for instance, have come down to us in such a state of mutilation that the work of translators is reduced almost to guesswork. One of the most authoritative works on the subject, the translation and commentary of Father Dhorme, offers an extraordinary picture of what might be called the battle of translators. Biblical students of every creed and language are profusely quoted, some verses allowing as many as twenty different interpretations. In many cases only three or four tantalizing words remain where we should need a dozen to make a satisfactory meaning. How much would be left of our own books had they undergone such disfigurement? There is a very beautiful poem by Victor Hugo about a beggar whom the author takes into his house and feeds. The beggar is cold and weary and the cloak around his shoulders is drenched with rain. So the poet gives him a bowl of milk, makes him sit down, and taking his cloak from him holds it up to the fire to dry it. The cloak has a great many holes in it and as it is held up in front of the fire the glow of the flames shines through the holes like stars in a black sky. The Book of Job is like that beggar's cloak: it is torn to shreds but through the rents in the texture one can see the stars gleaming.

I realize that the difficulty I have mentioned is more directly connected with criticism than with translation proper but the trouble with some of our older and venerable versions is that they did not always have sound criticism to back them. When they felt uncertain they gave us a paraphrase. Now this raises a question of enormous interest to translators at large: in cases where a literal translation would not "sound well" isn't it justi-

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fiable to use a paraphrase—that is, to substitute for certain words others which are not exact equivalents but do convey the same general meaning?

In Hebrew, as in all languages, there are words and phrases that cannot possibly be translated literally because they would lose much of their meaning in the process. For example, one does not say in Hebrew that a man is forty or fifty; one says that he is the son of forty or fifty years. From a philosophical point of view I am sure this goes very far. In the same way a person guilty of a capital crime is called the son of death. The translators of the English Bible, when confronted with expressions such as these, did their best to render them into English as literally as possible. They were so penetrated with the value of each word in the Scriptures that they preferred to run the risk of making English wear Hebrew garments, as it were, rather than force the language of the Scriptures to dress up as English, lest English betray the spirit of the original. Perhaps I can best explain what I mean by drawing attention to what was happening to the Bible in 17th-century France. A translation was being made there also but the approach was different. Here, thought your French translator, is an Oriental book which I shall try to turn into a French book in order that the French reader may understand it. The principle he went on seemed sound enough in those days—it would have been sound for any book except the Bible. As a result, in some passages where the English Bible uses the good old word *belly* the corresponding word in the French Bible is *heart* because heart is more polite.

It is interesting to see how modern the English translators were in their attitude toward translating. They were determined to give England a Hebrew book and, within certain limits, they succeeded; they succeeded because—and this is the point I want to stress—they understood that in the case of such a book as the Bible only a literal translation will do. This is all the more striking since they lived at a time when foreign books were translated with anything but literal accuracy, in English or in any other tongue. A fascinating study could be made of

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Hebrew phrases that have crept into the English language and have become a part of it through the English Bible.[2]

But the real problem of translating a book goes far beyond coining happy phrases and giving us smooth-reading sentences; it is that of catching the spirit of the language from which the translation is made. Ernest Renan used to say that Hebrew is a child's language. Indeed, it has the limitations and the virtues of a primitive language; its vocabulary is very small compared with the vocabulary of classical Greek, for instance, and its syntax allows little variety in expressing thoughts or telling a story. Moreover it is curiously deficient in some of its parts and almost superabundant in others. Its very elements seem contradictory. To a certain coarseness of texture it allies an exquisite variety of tones; it is like a rich and delicate embroidery on rough material. A modern philosopher would feel very much hampered were this language his only means of exposing his views; it is significant that later Jewish philosophers of the pre-Christian era resorted to Greek to express themselves. Yet it is most interesting that the book which tells us of the invisible world in terms of unsurpassed magnificence should be written in a language so closely bound to the world of the senses.

Some languages offer a better medium than others to the translator of the Hebrew Scriptures. French cannot be considered very propitious because French, like Latin—and French, as Remy de Gourmont said, is Latin (*"du latin continué"*)—tends towards the abstract; English I suppose will undergo the same process in time but in English as we know it a more primitive element, almost lacking in French, has been preserved. French could never furnish us with such an emotionally disturbing word as *doom*; it would say "final judgment," with a direct appeal to the intellect. *Jugement dernier* makes me think whereas the Crack of Doom makes me feel like running for shelter under a mountain. And there lies the difference.

[2] One expression I strongly suspect of being Hebrew in origin rather than purely English is "to set one's heart upon something," for this is literally and word for word what the Hebrew says to express the same thought. "High-handed" might likewise be traced back to a Hebrew origin.

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In preference to the more intellectual beauty of Latinistic words the barbaric beauty of many Anglo-Saxon words is invaluable to the translator of the Bible. There is also a rhythm in the English language that is akin to the rhythm of Hebrew poetry—that rhythm which has so felicitously been compared with "the rapid stroke as of alternate wings, the heaving and sinking of the troubled heart." In the words of Tyndale, "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest but to translate it into English, word for word."

It would therefore seem desirable that the translator of the Bible consider himself the slave of the Book, repeating, if possible, word for word what his master tells him. The Bible has not fared well at the hands of writers who were too conscious of their art. From the point of view of French, Renan's translation of the Book of Job is an admirable piece of work in that simple, easy, slightly oily style which subsequent writers tried hard to imitate. But is it the Book of Job in its stark majesty? I rather think that it gives us, instead of Job, a picture of Ernest Renan seated in his frockcoat among the ashes. So far as the translation of the Bible is concerned, no art at all is consummate art. Every ten years or so, or oftener, new versions of the Bible are produced in one language or the other. This is a sign of the enormous vitality of the book and of the difficulties that confront its interpreters. Translations become old-fashioned and it sometimes happens that the very language in which they are written ages and dies. But Scripture remains ever young, ever fresh, with a perpetual challenge to the art of translating.

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In the Workshop

Engineering and Defense

PAUL COHEN

EIGHTEEN billion dollars, almost a quarter of our national income for the year, will be spent in 1941 on the defense of the nation. Fifteen per cent of our current industrial output consists of weapons or war materials for us or our allies. The second statement is significant; the first is not, for as Marcus Nadler recently remarked, appropriately enough to an audience of bankers, "National defense is not a financial problem. It is primarily the utilization of raw materials, machinery, and labor to produce the implements of war."

Here, preeminently, is the province of the engineer. Indeed he has even had a hand in the larger issues, for without such strictly technical achievements as the airplane, the submarine and poison gases, to mention only the most nakedly apparent, the gravest political and economic problems now facing this country could scarcely have come into being. The relation between war and technology, once covered more or less completely by the field of military engineering, which incidentally is the oldest of the engineering disciplines, is now so complex that it embraces virtually all the sciences and industrial arts. War today is the material and mechanical part of our civilization stripped to the bone.

In its demands for men, machines and materials, war is much like industry, except that its requirements are somewhat more restricted in form and far more complicated in structure than those of peace. None of the war effort, obviously, goes for lace curtains, permanent waves, jewelry, or the many other luxuries and conveniences which, en masse, make up an important part of peace-time industry. Relatively little is for canvas, canned foods, linoleum, pots and pans, or even lumber. The meat goes for heavy, intricate fabricated goods—airplanes, warships, tanks, trucks, artillery, powder, gasoline—and for the instruments of precision which detect or control these implements. And shortages develop primarily in metals, in machine tools to cut and form these metals, in chemicals, and in men who know how to handle them.

This is an engineer's war. More than ever the factors which determine the final decision lie in the laboratories, drafting rooms and factories of the home front, a front, by the way, of which no one was apparently aware until the last World War. Military engineering itself has been forced into the background, for its old concerns of transport, siege and demolition are increasingly obscured by a horde of mechanical and electrical devices. The extent to which highly engineered products, products which it would be virtually impossible to build except in a vast and highly developed industry, make up the demands of warfare may be demonstrated by a breakdown of the 37.3 billion dollars which the United States had appropriated for defense by the middle of 1941. (Total appropriations are now almost twice as large.) Sixteen and one-half billions, almost half of the total,

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were for airplanes and their accessories; 8.8 billions for ships; 7.2 billions for guns, shells, and powder; 3.8 billions for additional industrial facilities to build this material; 3.3 billions for military posts, fortifications and defense housing; 1.8 billions for army equipment and 5.9 billions for food, pay and reserve materials for the armed forces.

Only in the last two categories, it will be observed, is there much scope for items with which engineers would not be concerned in one fashion or another. For the great bulk of these goods, the application of scientific laws and engineering practices marks every step from raw material to final utilization on the battlefield. Many of the raw materials are out-and-out synthetics; some, like magnesium and aluminum, are never found free in nature, and should thus also be considered man-made materials. Even iron, as iron, is a museum curiosity if picked up in the field.

The Army's 90 mm. anti-aircraft guns are said to contain 3,858 parts apiece. Each of these parts had to be designed with complete understanding of the functions it would perform in the completed gun, of the stresses it would endure and of the manufacturing means which could be used to make it. For each part a material had to be chosen out of the thousands available to the engineer and perhaps heat-treated to give it its optimum properties. Each had to be fabricated on tools and inspected with gauges which are frequently in themselves complicated engineering products.

Nor is one traverse of this road enough. The essence of technology is change and we may be sure that in a month, a year, or a decade a given weapon will be obsolete, forcing a new consideration of these factors. And there is no escape, for in no field, perhaps, is the penalty for slightly inferior products so severe; in no field must equipment operate with greater dependability, under more variable conditions or more reckless abuse.

Of necessity, therefore, the first ingredient in a successful weapon is research. From the President down, the leaders of this nation have publicly and repeatedly stressed that our research facilities, probably unequalled in quality (although perhaps exceeded in quantity by Germany and Russia), are one of our very greatest national resources. Since research is generally a slow process, with major results sometimes following a decade after the inception of a program, it would have been better, our hindsight tells us, to have begun that part of our defense program long ago. This was done to a limited degree, for the government of the United States, like most others having the means, has always expended a good share of its own funds for research on problems relating to defense. The work of the National Advisory Committee for Aeronautics is an outstanding example. Considerable research and development work have also been done by the civilian organizations which supply the armed forces in peace time. But because the number of men thus employed has been limited, because many of the problems now facing us could not be foreseen, and above all, because our task is to defeat an adversary of great technical competence, the research work we must do now will be limited only by the men and facilities available. These are now coordinated under the direction of a central agency, the National Defense Research Committee, an organization without a counterpart in this country in the last World War.

Many military problems are utterly new or so specific that little recorded work applies to them. Since the findings of pure science are on the whole more widely relevant, although less capable of immediate application than the results of research with more specific economic objectives, it is the pure scientists, particularly the physicists, who are in greatest demand. In this country a large part of the facilities of educational and endowed institutions is now employed on defense research contracts, and much the same situation is develop-

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ing among industrial research organizations. Its corollary, of course, is a shortage of research on consumer products.

Luckily a large part of our peace time research accomplishments can be instantly and bodily turned over to military use. An advance in the metallurgy of magnesium, for example, is immediately applicable to military aviation. The creation of 100 octane fuels (they can scarcely be classed as gasoline) and the fabrication of plants to manufacture them on a large scale has been a peace time attainment with adequate economic justification, yet it gives the United States and whatever nations the United States cares to supply with these fluids a sharp advantage in plane performance. The advanced state of this country's radio industry has made it possible to put lighter, better sets in our transport planes than the apparatus found in captured German military planes. The development of methods for depositing microscopically thin layers of chemicals on glass surfaces so that reflection is cut down and transparency increased was intended to improve scientific instruments and camera lenses and to allow shoppers to get a clearer view of the inside of store windows. These coatings are now being used on bombsights, range finders, binoculars, sextants and other optical equipment for the armed forces.

A great increase in activity is occurring also in the designing of military equipment for, again, while the army and navy has always maintained an effective nucleus of professional military designers, it is pitifully small by comparison with the number of men which civilian industry can throw into this field, men just as carefully selected for ability and with their skill kept sharp by constant competition. In large measure the experience and creativeness of these men are directly transferable to the problems of defense. In planning and constructing new industrial plants, defense housing and merchant ships, the similarity with civilian practice is obvious. Even on highly specialized weapons, however, civilian designers are frequently showing that they need no handicaps in competition with men having greater familiarity with purely military equipment. In many cases no new factors are added to specifications with which they have already dealt. The equipment may be more rugged, the need for lightness more intense, the range of temperatures greater, but these are not fundamental changes. Scientific laws, after all, behave no differently when in the presence of a brigadier-general. And oil under pressure acts precisely the same in a medium tank as it does in a garbage truck.

Not particularly to the credit of the military forces is the appreciation which they appear to be showing for the aid furnished by large-scale participation of industry in their problems. Although on the basis of the record for the past century, recognition of the value of science and engineering to warfare should require no outstanding acumen, the military mind has generally fought a game but hopeless battle against technical innovations, and has shown an even fiercer resistance to the changes in tactics which frequently must follow if the new weapons are to function with maximum effect. As the course of this war indicates, research cannot stop with the placing of a weapon in production but must be accompanied by exploration of the weapon's tactical possibilities. Undoubtedly, the greatest contribution of science to warfare has been the scientific method.

Yet the visible bottlenecks in defense are not in the laboratories and drafting rooms but in production. (It may be mentioned that the public's fatalistic attitude toward the present inadequate defense against bombers is an illustration of how badly the research mentality has failed to penetrate its consciousness.) Quantity as well as quality determines the outcome, and in the rush to build the heavier battalions that comes in every war, shortages appear quickly in every production factor—materials, equipment and labor. Before this war

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started, the Germans estimated that it would take eight men in the factories to keep a machine gun in the field, 40 men for a tank and 60 for a pursuit ship. To take a specific case, the manufacturers of the American pursuit ship known as the Airacobra state that, after various production improvements have been made, it still takes 8,000 man-hours to complete a ship, or the equivalent of one man working full time for four years. This does not include the man-hours required for the engine, the armament, the oil and fuel, the maintenance. The specific figures quoted by the Germans may be no more accurate than their published estimates of fuel consumption for a full dress war, but they indicate the nature of the labor problem in a modern conflict. On one hand are the armed forces clamoring for every able-bodied man they can get, the more technical training the better, for armies, too, have trucks to repair and lathes to run; on the other is industry with its need of more or less the same type of skill. Recently Parliament debated this same issue—whether to draft more skilled men into the army and improve its efficiency or leave them at their jobs and maintain the output of war goods. In many cases the army must win out, for armored divisions, aviation, anti-aircraft, signal and engineering corps might as well disband if they are not supplied with technically trained men.

The United States has not yet felt the labor shortage severely because its army, compared to its population, is not yet on the mass scale found in the actively belligerent countries, because its war industries are still far from hitting full capacity, and because there is still a great reservoir of unemployed and of workers being displaced from consumer industries. At present the highest average weekly employment in this country is 50.9 hours per week among workers in the machine tool factories. But British and German workers are already reported as working 60 hours per week and over. This means that they are probably at their limits of endurance. Further increases in weekly hours would only produce a slight lowering in output and would greatly increase the accident rate. Another sign of strain is the inclusion of women in jobs formerly held by men.

One answer to an insufficient labor supply is more efficient equipment, and one of the first tasks in arming a nation today is to equip its plants with the most productive machine tools available. Among other methods of preparing its industry, the German government in 1934 and 1935 permitted actual or potential armament plants to amortize new tools in 12 instead of the customary 240 months, a practice which was apparently quite successful in bringing these plants up-to-date. On the other hand, 65 per cent of the production equipment in American factories at the end of 1932 was reported as being 10 years old or older. Machine tools were the first items to be placed under full mandatory priorities in this country.

The civilian consumer is only dimly aware of this shortage, for the equipment needed to produce the types of goods he is directly interested in is already in existence. What worries him and the men who produce these goods is the increasingly severe shortages in certain materials entering into the construction of consumer goods. Actually, more raw and intermediate materials are being made than ever before, but the highly selective requirements of defense have increased so much faster than production that, in the case of magnesium and aluminum at least, there is not enough for all military needs, while for many other materials there is not enough to cover all civilian requirements. Mining companies can now use a rating of A-1-a, the highest defense rating, in obtaining materials for emergency repairs.

The materials now subject to priority ratings range from aluminum through borax, bronze, copper, cork, steel, pig iron, monel metal, vanadium and zinc, to mention but a few. Where suffi-

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cient ore deposits exist within the borders of the United States, the problem is to create new mining, refining and fabricating capacity. This is being done for aluminum, magnesium and steel. The steel ingot capacity of the United States, already almost half of the world's output, is to be increased by 10 million tons a year, or by more than the total steel capacity of Japan. For minerals which this nation lacks, however, a practice successfully used by Germany and Russia is being followed. The country is being systematically scoured by geologists of the Bureau of Mines, and with some results, for new deposits of such minerals as antimony, chromite, manganese and tungsten. Since most of the ores are of sub-commercial grades, methods of processing them must also be developed. Germany has uncovered several oil fields in her own territory by large scale geophysical investigation, and the U.S.S.R. is reported to have spent 400 to 500 million rubles between 1929 and 1933 on geological surveying.

However, it is not to be expected that new reserves will be uncovered in sufficient amounts to affect civilian supplies appreciably. So far as these shortages are concerned, the consumer must either depend on the engineers to devise substitutes or do without. It is no exaggeration to say that the most universal problem now facing the engineers and designers still working on civilian products is that of substitution.

In many cases, the engineers are not yet pressed hard enough to make necessary any reduction in quality. Cast iron pistons and carburetor bodies are as good as aluminum and zinc if they are designed for the new materials, and many substitutes exist for the nickel steels which have also been eliminated from this year's automobiles. It is not merely a matter of changing the material specification on the blueprint, of course, for a cast iron piston needs different tolerances, somewhat different machining operations, and perhaps a heavier, better balanced crankshaft than an aluminum piston, but the new engine can perform as well as the old. To a more limited extent, radio engineers can substitute steel, paper and plastics, for the aluminum, zinc and nickel they cannot get, but many experts fear some decrease in quality. If aluminum cannot be obtained for pots and pans, enamel and pyrex can take its place with little disturbance except to the manufacturers. And in many essential products, the American public must remember, no changes are even threatened. There have been no important shortages in textiles, except for the disappearance of silk, a hole which is being ably plugged by nylon and various rayons. The American public faces no skimping in food, none in heating, little in gasoline.

As the shortages get worse, and undoubtedly they will, some products may be eliminated entirely, and many will be cut in quantity, as have automobiles, radios and refrigerators. Shortages have a tendency to grow. As manufacturers are denied zinc and copper they turn to lead, which itself becomes short. Increased demands on the plastics are counteracted by their relatively poor physical properties—their lack of strength, rigidity and resistance to high temperature—and by demands of munition makers for the same chemical from which some of them are made.

If these shortages irritate, however, we must look at the objective. We must, and will, defeat the greatest, most highly mechanized army in history. Superior mechanization will help us to do it. The material resources of the democracies are infinitely greater. Their manpower is greater. Plant for turning resources into armaments is still under construction, but it is being built on a scale so vast that Europe cannot equal it. Above all, it has the most skilled and perhaps the largest engineering force in the world, one which can produce weapons unmatched in quality and quantity. In the end this weight will tell, and when it does, the symbol of this victory will be not a sword but a slide rule.

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About Our Authors

Double quotation marks usually indicate passages taken directly from autobiographical letters requested from the authors themselves.

THEODORE M. GREENE, born in Constantinople of missionary parents, graduated from Amherst College in 1918 and immediately volunteered for war work in the Y.M.C.A. in Mesopotamia but "got only as far as India." There, at Forman Christian College, Lahore, he taught English, psychology and philosophy for two years. This was followed by several years' study of theology and philosophy at Edinburgh University. Since 1923, with the interruption of a year as traveling fellow of the American Council of Learned Societies, he has been a member of the department of philosophy at Princeton, where he is now McCosh Professor of Philosophy. . . . For the past few years he has given a good deal of time to reflective study of "the meaning of the humanities." He is chairman of the Committee on Educational Trends in the Humanities appointed by the American Council of Learned Societies in 1939 to prepare a report on the humanities in American education, and chairman of the Divisional Program in the Humanities, Princeton. His most recent book, *The Arts and the Art of Criticism*, published in 1940, was not written in vacuo; it was the "result of a number of years of intensive work."

Since 1926 MARGARET MEAD has done a great many things. Among them she has served as Assistant Curator of Ethnology, the American Museum of Natural History, New York City. But about half of her time has been spent in living with various South Seas peoples, and in the course of those years she learned to use seven primitive languages. The impressive list of her expeditions includes a year of study, as National Research Council Fellow, of the adolescent girl in Samoa; another year, as Social Science Research Fellow, in studying young children in the Manus Tribe, the Admiralty Islands, New Guinea; a second expedition to New Guinea to study the relationship between sex and temperament in three of its other tribes; and two journeys to Bali. . . . Three of her books, *Coming of Age in Samoa*, *Growing up in New Guinea* and *Sex and Temperament in Three Primitive Societies*, were reissued together in 1939 under the title, *From the South Seas*. . . . She is now "interested in studying our own culture in the light of the perspective gained by a study of small, homogeneous, stable societies."

MILTON R. KONVITZ, formerly a Sage Fellow in philosophy at Cornell and now General Counsel to the Housing Authority of the City of Newark, is on the faculty of the New York University School of Law and the Graduate Division for Training in Public Service, where he gives courses on judicial process and the administration of justice, the constitutional law of civil rights and legal methodology. "My course in the constitutional law of civil rights is, except for a similar course at Howard University, unique in American law schools." . . . "I have," he writes, "three chief interests—law, philosophy and civil liberties and the combination of any two or all three. My fourth interest, in which I find law and freedom and philosophy indissolubly wed, is poetry."

AVRAHM YARMOLINSKY, author, librarian, "pacifist by nature and interventionist by force of circumstance," was born in Russia. Fortunately he was endowed with not only 23 years of life in Russia, to which he added years of undergraduate and graduate study in this country (he received his Ph.D. from Columbia University in 1921); he was also endowed with the gift of tongues and a biographical sense. Concurrently with his work as head, since 1918, of the Slavonic Division, the New York Public Library, he has edited many translations of the Russian classics, one of them *A Book of Short Stories by Maxim Gorki*; written several biographies, notably *Turgenev—The Man, His Art and His Age* and *Dostoevsky—A Life*; and has brought out various Russian and German authors in translation, including three volumes of verse—jointly with Babette Deutsch—*Modern Russian Poetry*, *Contemporary German Poetry* and *Russian Poetry*.

JAMES L. McCONAUGHY, President of Knox College 1918-25 and of Wesleyan since that time (except for the recent interlude as Lieutenant Governor of Connecticut) wanted to introduce his article as follows: "The editors are responsible for this. When they suggested I try to write an article on this subject they flattered me, perhaps unintentionally. First, they implied that I was a scholar; some college presidents are but others, swamped with the details of contemporary educational problems, hardly deserve that proud title; I am of the latter. Second, they called me a politician; personally nothing flatters me more than this, but my sole claim is winning, by a few thousand votes, election to the only part-time office on the Connecticut State ticket." His disclaimer is tempered by a brief review of his activities. He received his Ph.D. degree from Columbia and

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before going to Knox was successively professor of education and English at Bowdoin and professor of education and director of the summer session at Dartmouth. During his residence in Connecticut he has been a president of the Middletown Community Chest, chairman of the City Unemployment Committee, and by appointment of Governor Cross has served on the Labor Arbitration Committee, the Highway Safety Commission and on Prepayment Hospitalization. He is a trustee of Vassar and of the Northfield Schools, during 1937 was president of the Association of American Colleges and during 1938 president of the New England Association of Colleges and Secondary Schools.

JULIAN GREEN, bilinguist, lecturer on varied literary subjects, for years a resident of Paris, is now living in Baltimore. Practically all of his many books must be listed under dual titles inasmuch as they were brought out in both French and English. His diary (1928-39) was published in this country as *Personal Record*; *Varouna*, his latest novel, as *Then Shall the Dust Return*.

In 1935 PAUL COHEN, an editorial associate of *Technology Review*, graduated from the Massachusetts Institute of Technology with an S.B. in mechanical engineering. He comments: "After serving for a spell as an instructor in the Institute's Department of English and History I joined the research division of the United Shoe Machinery Corporation, where I remain. Here my chief preoccupations seem to be the laws of physics and the principles of English composition. My avocation is writing and while I do more or less as the editors tell me, my interests when left to myself tend toward the sociological effects of engineering."

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